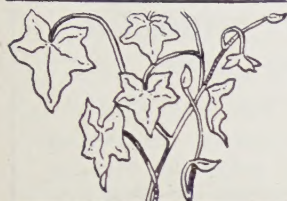


March 21, 1936

CHURCH DIVINITY SCHOOL
of the Pacific

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(See page 367)



Vol. XCIV, No. 12

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Church Kalendar

✠

MARCH

22. Fourth Sunday in Lent.

25. Annunciation B. V. M. (Wednesday.)

29. Fifth (Passion) Sunday in Lent.

31. (Tuesday.)

APRIL

1. (Wednesday.)

5. Sixth (Palm) Sunday in Lent.

6. Monday before Easter.

7. Tuesday before Easter.

8. Wednesday before Easter.

9. Maundy Thursday.

10. Good Friday.

11. Easter Even.

12. Easter Day.

13. Easter Monday.

14. Easter Tuesday.

19. First Sunday after Easter.

25. St. Mark. (Saturday.)

26. Second Sunday after Easter.

30. (Thursday.)

KALENDAR OF COMING EVENTS

APRIL

14-15. Convocation of Puerto Rico.

19-21. Convention of Colorado.

21. Convention of South Florida.

22. Conventions of Georgia, Sacramento.

26-27. Convocation of Eastern Oregon.

28. Convention of South Carolina.

29. Convention of Massachusetts.

CATHOLIC CONGRESS CYCLE
OF PRAYER

MARCH

30. Holyrood, New York City.

31. Community of St. Saviour, San Francisco,
Calif.

APRIL

1. All Saints', Oakville, Conn.

2. Church of the Advent, Boston, Mass.

3. St. James', Brooklyn, N. Y.

4. St. James', Bradley Beach, N. J.

WHEN WRITING ADVERTISERS
PLEASE MENTION
THE LIVING CHURCH

Clerical Changes

APPOINTMENTS ACCEPTED

CAUTION, Rev. TOLLIE L., vicar of Holy Cross
Church, Harrisburg, Pa. (Har.); also to be vicar
of St. Barnabas' Church, Altoona, Pa. Effective
April 1st.

DIXON, Rev. JOSEPH J., formerly rector of
Christ Church, Chippewa Falls, Wis. (Eau C.); is
in charge of St. Mark's Church, Hood River,
Oreg. (E.O.).

GOTTSCHALL, Rev. LEWIS D., formerly rector
of St. Paul's Church, Philipsburg, Pa. (Har.);
is rector of St. Peter's Church, Oakland, Calif.

HEYES, Rev. ARTHUR R. P., formerly rector
of St. Stephen's Church, DeTour, Mich. (Mar.);
is rector of Grace Church, Rice Lake, Wis.
(Eau C.), and adjacent missions. Address, Grace
Church Rectory, Rice Lake, Wis.

KURTZ, Rev. RAYMOND A., formerly rector of
St. James' Church, Buffalo, N. Y. (W.N.Y.);
to be rector of St. Mary's Church, Charleroi, and
in charge of Trinity, Connellsville, and St. John's,
Dunbar, Pa. (P.), effective April 1st. Address, 509
6th St., Charleroi, Pa.

LICKFIELD, Rev. F. WILLIAM, formerly vicar
of St. John's Church, Westfield, Pa. (Har.); to be
rector of St. Paul's Church, Philipsburg, Pa., about
April 1st.

STIFFLER, Rev. JOHN L., formerly missionary
at Grafton, N. Dak.; to be vicar of St. Stephen's
Church, Mount Carmel, and the Monroe H. Kulp
Memorial Episcopal Church of the Ascension,
Kulpmont, Pa. (Har.). Effective April 1st. Ad-
dress, 104 South Maple St., Mt. Carmel, Pa.

RESIGNATION

HARRIS, Rev. ROBERT V. K., as rector of St.
James' Church, Winsted, Conn., after an in-
cumbency of over 21 years; to retire from active
parish work, but will continue to live in Winsted
and perform his duties as Archdeacon of Litch-
field. He was elected by the parish as rector
emeritus.

NEW ADDRESSES

LUND, Rev. FRANS E., canonically resident in
the Missionary District of Anking, resides at 108
McDowell St., Lexington, Va.

POTTER, Rev. RUSSELL E., formerly P. O. Box
965, Colorado Springs; P. O. Box 165, Florence,
Colo.

ORDINATIONS

PRIESTS

EASTERN OREGON—The Rev. JOHN MARSDEN
POOLE was advanced to the priesthood by Bishop
Remington of Eastern Oregon in St. Luke's Church,
Lakeview, Oreg., March 5th. The ordinand was
presented by the Ven. Ralph S. Hinkle, and is in
charge of St. Luke's Mission, Lakeview. The
Bishop preached the sermon.

OHIO—The Rev. CHARLES R. STIRES was ad-
vanced to the priesthood by Bishop Rogers of Ohio
in Trinity Cathedral, Cleveland, February 24th.
The Rev. Mr. Stires is in charge of St. Matthew's
Church, Toledo, Ohio.


PENNSYLVANIA—The Rev. MARK MILLS
GARCIA was advanced to the priesthood by Bishop
Taft of Pennsylvania in the Chapel of the Medi-
ator, Philadelphia, February 28th. The Rev. Gran-
ville Taylor presented the ordinand and also
preached the sermon. The Rev. Mr. Garcia is as-
sistant at the Chapel of the Mediator, with address
at 5114 Market St.

DEACONS

MINNESOTA—RUSSELL KEITH JOHNSON and
LOUIS BOWES KEITER were ordained to the
diaconate by Bishop McElwain of Minnesota in St.
John's Chapel, Evanston, Ill., March 7th. The
Rev. Dr. Paul Kramer preached the sermon. Both
candidates continue at Seabury-Western Seminary.
Address, 600 Haven St., Evanston, Ill.

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are collaborating with this
series. This should prove
helpful to all who are try-
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The International Priests' Convention

TO THE EDITOR: Would you please be kind enough to let us state that 1,125 priests of the Episcopal Church in America, about one-fourth of those ministering on our own soil, have accepted our invitation to take part in an intensive study of the whole problem of the Union of Christendom, in co-operation with some 10,000 Anglican priests in other parts of the world?

The first three booklets of the twenty-eight that will deal with all phases of the subject were sent to all coöperators in February. They are on *The Sin of Disunion* by the Bishop of New York; on *The Christian Doctrine of Human Solidarity*, by the Rev. V. A. Demant of Richmond, England, and on *The Unity of the Church the Basis of a Christian World Order*, by the Rev. G. D. Rosenthal, of

St. Agatha's, Birmingham, England. The next five booklets will be issued together early in May on *The Growth of the Papacy*, by the Rev. J. P. Whitney; *The Division Between East and West*, by Prof. A. Hamilton Thompson; *The Roots of Sixteenth Century Reformation*, in two parts, (a) *Ecclesiastical and Doctrinal*, by Miss B. Hamilton Thompson, and (b) *Sociological and Political*, by the Rev. W. G. Peck; and *Post-Reformation Developments*, by the Rev. F. L. Cross.

If there be any of the clergy who have not yet joined this world-wide study circle under the auspices of the (English) Church Union and our committee, who desire to take part in its endeavors, we shall be glad to enroll them even now, and send them back numbers of the booklets, on application. No one makes any money out of this endeavor.

The American Committee consists of the deans of the Cathedrals in Buffalo, Chicago, and New Orleans, Drs. Hale, Moore, and Nes; Prof. Gavin; Dr. Fenn of St. Michael's of Baltimore; Dr. Kennedy of Christ's, New Haven; Dr. Ray of the Little Church Around the Corner, New York City; Fr. Taber of All Saints', Dorchester, Boston; Fr. Williams, S.S.J.E.; Fr. Hughson, O.H.C.; and myself, to whom inquiries may be addressed.

(Rev.) BERNARD IDINGS BELL,
Chairman, American Committee,
International Priests' Convention.
Providence, R. I.

The National Council's Emergency

TO THE EDITOR: The appeal of the National Council for \$127,100 over and above present expectancies must touch the heart of many members of this Church.

This comparatively small amount *must* be raised and the Church set free to carry on at least the curtailed program of service which has already been determined upon for 1936. Bishop Gooden proposes an extra contribution of \$1.00 each from 127,100 people. I am glad to accept this suggestion, and am sending my dollar to the treasurer of my own church today, and am asking other members of the parish to do the same.

But I have a suggestion which, I believe, will yield good results, and will be educative in its method of application. I suggest that the proper authorities in each church take up seriously the effort to raise, through the Church and the Church school, a great Lenten and Easter Offering; and that a portion of this offering be designated as a "special" for meeting this estimated deficit.

If this matter can be steadily brought before the congregations and Church schools of our communion, it would furnish a fine opportunity for disseminating information with regard to the work of the Church, and would doubtless enlist the enthusiastic support of very many in schools and congregations when this very definite object is placed before them. I believe, with Bishop Cook, that all that is needed is for our people to know the facts. The difficulty in this time of pressure and anxiety is to get the information over to the members of the Church, and have it really assimilated and absorbed. It seems to me that the schools especially would offer a fine opportunity for the presentation of this information, and that good results would undoubtedly follow at Easter.

Meanwhile, I would suggest that the National Council defer action with regard to putting those reductions into effect until the Lenten and Easter Offerings have been heard from. (Rev.) W. H. K. PENDLETON.
Spartanburg, S. C.

TO THE EDITOR: In common with all thinking Church people, I am greatly distressed over the impending further cut in our missionary appropriations, and I have been thinking and praying much about the matter.

From the account in your paper of February 22d of the National Council's meeting it is evident there was considerable difference of opinion as to how the matter should be handled; but I think Miss Lindley put the case in a nutshell when she said: "The Woman's Auxiliary believes the budget should be balanced, but not by cuts. We think the method should be going out and getting the money." But how?

Comparatively few read a Church paper and the clergy do not do their duty in keeping their people informed. I am a regular Church attendant and I do not recall ever having heard a sermon that put the duty

(Continued on page 382)

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M. E. P., Instruction and Benediction, 7:15 P.M. Week-days: 7, 8; Thurs. and H. D., 9:30 also. Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

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Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

Very Rev. HENRY W. ROTH, Dean

Sunday Masses, 7:30, 9:30, and 11:00 (Sung Mass and Sermon).

Week-day Mass, 7 A.M.

Confession: Saturdays, 4:15-5:00, 7:15-8:00.



VOL. XCIV

NEW YORK AND MILWAUKEE, MARCH 21, 1936

No. 12

EDITORIALS & COMMENTS

Rascals or Decent Candidates?

A BRIEF PARAGRAPH in the Archbishop of York's new book, *The Centrality of Christ*, may offer a hint to the gentlemen who are beginning already to lay down the lines on which they expect to conduct the presidential campaign next summer and fall. The Archbishop is speaking of religious controversies, but his words apply quite as well to the controversies now raging over the New Deal. He says:

"Nobody ever persuades another by what is called a fighting speech. His supporters cheer it, but his opponents are unmoved. You can never persuade anybody of anything unless you first recognize the truth in the position he holds. If you begin by saying that he is wrong, he will reply by saying that you are wrong and there will ensue, as a result, the ordinary political dog fight."

That comes rather close to a description of the beginning of next autumn's campaign. Why is it not possible, before the harm has gone too far, to summon both parties to a decent respect for the opinions of their opponents? It seems evident to most thoughtful observers that former Governor Smith spoiled his Liberty League speech by a peroration which declared that we must choose between Moscow and Washington for our capital and between the red flag of Communism and the Stars and Stripes for our national emblem. Many denunciations of the New Deal have erred in a like tendency to impute motives which in saner moments could not possibly be discovered in the opposition. For example the *Chicago Tribune*, the World's Most Boastful Newspaper, summarizes its whole editorial policy in the masthead slogan, "Turn the Rascals Out!"

It must be confessed that the President and some of his most enthusiastic aids have not been loathe to fling accusations at all who question the wisdom of their policies. One of the most distressing signs that the disease called "the jitters" is epidemic in Washington is seen in these denunciations of all and sundry. Great malefactors of wealth, selfish and grasping industrialists, business men who put property rights above personal rights, debased banking magnates, and conscienceless Wall Street operators—these have been common descriptions of all who do not see eye to eye with Messrs. Ickes, Hopkins, Wallace, *et al.*

The thing which gives many of us deep concern is that this sort of denunciatory excess, in critical days, is likely to result in class antagonisms and bitter hatreds which will end in disastrous explosions and do infinite harm, as Owen D. Young pointed out in his recent admirable speech at Rollins College.

IT IS not the duty of the Church to pass judgment upon the various reform projects through which the New Deal seeks to bring about a better social order. Christian people, as a matter of course, believe in the most generous care of the underprivileged. They eagerly desire not merely the amelioration of distress but the reform of conditions that produce the distress. Of all people, they are interested in and concerned about social security. They should make their convictions clear and do all in their power to bring to the hearts and consciences of others the same sense of social responsibility. At the same time, it is evident to most of us that the Church should not pronounce upon the various plans by which it is sought to advance a social reform. Were the several religious bodies to attempt such a pronouncement, the language used of the Supreme Court would be mild compared with the criticism of the ecclesiastics.

Why may not the same distinction be made in politics? Those who oppose the New Deal may be quite as honest in their opinion that it is the wrong way to solve problems or cure abuses as those who favor it are convinced that it is the right way. Why not base their opposition on methods rather than imputed motives? There may well be fear of hasty and ill-considered social legislation, the burden of additional governmental debt, the danger of possible monetary inflation, the evils of bureaucracy, the disintegration of character resulting from easy aid. Why not say so, instead of passionately denouncing the administration as Fascist or Communistic?

And why should not the administration take for granted that most of the people in opposition are decent, that they are deeply concerned about the tragedies of the day, that they are anxious to bring about an improved order—and then seek to convince the electorate that what has been done is the best that could have been done to bring about this happy solution? "Calling names" makes the opposition more bitter, aggravates

or at least annoys those who are trying to make up their minds as to the right in the matter, creates an atmosphere of tense suspicion, in the end defeats the program it was designed to support. It isn't an answer to Father Coughlin's charges to threaten to kick him all around Washington; but that reply was just about as logical as some other political oratory we have heard from both embattled parties in the coming campaign.

If people are deeply distressed over the plight of the poor, neglected, unemployed, forgotten folk who are here by the millions, it does not help to shout at them as incipient Communists. If business men and property owners in the Empire State, for example, are greatly concerned at the mounting indebtedness in New York (\$700,000,000 as against \$12,000,000 thirty years ago, with over \$3,200,000 of municipal debts besides) it doesn't help to call them hide-bound conservatives, malefactors of great wealth, industrial cradle snatchers, or any other equally amiable term.

The Church herself must proclaim principles, not endorse methods. But it is a fine exhibition of Christian spirit when Churchmen get together to discuss calmly and charitably what is best to be done to make the social order, the economic and financial and governmental order better.

Why cannot the coming campaign be based on a like appreciation that there may be "differences of administration, but the same spirit"? We can well rejoice that former Mayor Walker is not to "wisecrack" at the Democratic Convention. We might even rejoice if Mr. Postmaster Farley would decide soon on the best way to separate his governmental office from his partisan position. We should like to see an effort to debate the issues of the campaign on this sort of statement of those issues:

"Yes—the situation has been desperate, the need great, the distress crying aloud for a great effort at amelioration. We both feel that. We are both concerned to remedy the situation. 'You have done thus and thus. Here are our objections.' 'Well, what would *you* do?' 'Here are our suggestions.' Mind you, we both want to bring in a better era. Mr. Voter, which do you choose of two *decent* candidates?"

The Mother of Us All

MEMBERSHIP in the national organizations of the Church is often urged on the ground that it serves to remind Church people that they belong not only to the parish and to the diocese but to the whole Church. Their privileges and their responsibilities are not merely great but also wide. Many rectors do all in their power to help the women of the parish to form a branch of the Woman's Auxiliary, to encourage the men to join the Brotherhood of St. Andrew, to interest the girls in becoming members of the Girls' Friendly Society, to acquaint the boys with the Order of Sir Galahad. The wider connection is always valuable in a number of ways. But the chief value is in the experience of larger fellowship. Some rectors go further; they bring to the attention of their people the organizations of the Church of England, to membership in which they may be eligible. All these things tend to keep Church people alive to what Bishop Hall of Vermont used to call the "systemic character of the Church."

There are many days in the Christian Year when the clergy may make the appeal for a deeper realization of the Church as the "mother of us all"; but Mothering Sunday is the historic occasion for it. From very remote antiquity the Fourth Sunday in Lent has been observed as the day when the people of the Church considered afresh the character of their relation to the Church. From the little chapels-of-ease they journeyed to the

great mother churches in which they had been baptized. In early times in England they sang the Gradual Psalms as they went along the road, like the tribes of the Lord going up to the Temple at Jerusalem to give thanks unto the Name of the Lord. At the Reformation this ancient custom lapsed. A long time went by before it was revived. But it was never forgotten and when Church people again observed Mothering Sunday they kept it in the old way.

Records of processions are most numerous in the north of England where there were a large number of chapels-of-ease. But in Devon and Cornwall the custom was vividly remembered. It was easy for the vicar of the little chapel at Wool in Devon, which was built in 1450, to revive the pilgrimage of Mothering Sunday to the mother church at Coombe Keynes, a Church of great antiquity. This priest, the Rev. A. C. Dobie, even taught the people the Gradual Psalms, and they sang these as they journeyed the three miles from Wool to Coombe Keynes on the first occasion of the revival of the custom in 1898. From that year to this, the Mothering Sunday return to the mother church has been made.

IN AMERICA, of course, this ancient custom could be fully observed in very few places, since the majority of our churches are independent parishes or missions of the diocese. When we do have an annual pilgrimage it is likely to be to the Cathedral and it is seldom made on Mothering Sunday. However, Mothering Sunday actually is celebrated in many churches in America with a procession of the clergy and people around the church. The accounts of the celebration of the day in England show that this is also the more usual form of observance in English churches at the present time. In both lands the Mothering Sunday procession is quite different from that of any other day.

For the central observance of the day, here as there, is the coming of the whole family to the Holy Eucharist. The confirmed members receive the Blessed Sacrament, but even the smallest children are present. In one church the procession followed the order of clergy, children who could walk, mothers or fathers carrying their infants, other grown-ups. Mothering Sunday was Family Day in that parish as in so many all over the English-speaking world once again.

As has been said, the celebration of the day was never forgotten even when the old customs were scarcely remembered. An English woman, Miss C. Penswick Smith of Nottingham, started a movement in 1913 to gather together and make known the beautiful traditions of Mothering Sunday, to the end that Church people might be inspired to keep the day as their forebears kept it. Miss Penswick Smith has published the results of her researches in a series of inexpensive books and leaflets. *A Short History of Mothering Sunday* and its sequel, *More About Mothering Sunday*, describe not only the Church celebrations but also the home festivities which grew out of the yearly return of the grownup children to the mother church and to their homes. The family festivals honored the mother. A whole round of them were established by the boys and girls. Some of these, in the English way, had to do with good things to eat; and so we have simnel cakes and furmety. And there were special pewter plates for the cakes and special horn mugs for the furmety. England at Mid-Lent being bright with the first spring flowers, customs concerning flowers were established; thus violets became the Mothering Sunday offering to the mother of the family.

All these pleasant things are being done again all over England. And in many places in America, too. Every year the Mothering Sunday Movement, as Miss Penswick Smith calls

her good work, adds a leaflet or a play or a hymn or a prayer or another gift to the list of aids to the celebration of the day. This year, there is an invitation to keep the day, which begins:

"England commends this ancient observance of Mid-Lent Sunday to the World-Wide Church of God; that Christians everywhere may on this day rejoice together as Members of One Family, and see the glorious vision of United Christendom. Come home. There is a welcome for every home-coming child."

The home signified is the parish church. In the parish church every member of the Church is united with every other member, the wide world over. The Universal Church is the mother of them all.

It is the spirit which is the life of the celebration. The central observance is the Holy Eucharist, to which all come. Perhaps there is a special sermon on the meaning of the day. There may be a procession. Possibly, at the breakfast in the parish house after the service, there is a simnel cake made according to an ancient rule. It may be that the children give violets to their mother. Or other lovely customs may be followed. The great point is that it is the family day, when the relationship to the mother in the home is commemorated and the relation to the Church of all the members is celebrated: *mater omnium*—the mother of us all.

The Annunciation

THE FEAST OF THE ANNUNCIATION, which most of the Christian world will celebrate next Wednesday, is one of the most beautiful and important commemorations of the Christian year. Marking as it does the beginning of the whole process of the Incarnation and Atonement it has a significance that places it on a par with the great festivals of Christmas and Easter. Moreover, though the Annunciation is not one of the oldest Christian festivals, its observance dating only from the seventh or possibly the fifth century, it has for over a thousand years been one of the most intimate and popular festivals of the Catholic Church.

The essence of the Annunciation is that it marks the very highest point of coöperation between God and man in the divine work of redemption. For by the free consent of Our Lady to the message of the Angel, mankind, as represented in her, willingly and gladly exercises the freedom of will with which Almighty God had endowed it, to accomplish that union with God Himself which was the whole purpose of human creation. St. Augustine, St. Jerome, and others of the fathers taught that the consent of St. Mary was essential to the scheme of redemption, and St. Thomas Aquinas observes that it was the will of God that the redemption of mankind should depend upon her consent. This is not to say that God is limited by the will of one of His creatures, but rather that in His divine wisdom He has endowed man with the power to choose between good and evil and has foreseen that, whatever individual men may elect, mankind as represented in the very flower of humanity, the Blessed Virgin, would choose to coöperate with God and so to participate in the redemption of the human race.

Coming as it does this year in the midst of Lent, the festival of the Annunciation has a special teaching value, for it enables the wise priest to link together the cardinal doctrines of the Incarnation and the Atonement as factors of prime significance in the great drama of the Redemption. For only because God Himself became man and through His human mother received the full heritage of humanity was it possible for Him to suffer and die "for us men and for our salvation." And so in a sense we summarize the essence of Christianity in a few words when, in the collect for this day, we ask God to pour His grace into

our hearts so that as we have known the *incarnation* of Our Lord by the message of an angel, so by *His Cross and passion* we may be brought into the glory of His *Resurrection*—three cardinal truths that, added together, make up the cosmic drama of the Redemption of mankind.

The Coadjutor-Elect of New Jersey

THE REV. DR. GARDNER has made such a place for himself in the short time that he has been in the diocese of New York that the news of his election as Bishop Coadjutor of New Jersey was received with mingled satisfaction and regret. At the Chapel of the Intercession, he has done that most remarkable of almost all things in parochial work: maintained the work of his predecessors and added to it his own contribution. The result is that the Intercession is stronger than ever, its congregation made up of all the old parishioners and many new ones. It is being truly said by Church people in New York who have watched Dr. Gardner's work that, as a bishop, he will be a very great help to his clergy in strengthening and extending the work in their parishes and missions.

Although the Intercession is located at the upper end of town, it attracts many visitors. The building itself is one of the most beautiful in the country, being among the finest pieces of work done by the late Bertram Grosvenor Goodhue, described by Ralph Adams Cram as "that very lovely church that expresses so perfectly his ideas as to what a church should be." The services are noted for their beauty. And the vicars have been well known for their pastoral gifts and their preaching. Dr. Gardner brought to the Intercession a rich experience and a notable natural endowment. We congratulate New Jersey upon all that he will bring to the diocese.

Through the Editor's Window

ONE OF the greatest problems common to all editors is that of tactfully rejecting manuscripts. THE LIVING CHURCH has for many years had a printed form for use on such occasions—which occur many times a day—but we are seriously considering revising our rejection slip in the light of two priceless examples of such literature that have recently come to light. We clip the following from *The Sign* which in turn credits it to a reprint in the *Current Digest* from *Die Woche* of Berlin. Thus they come to us with a truly international flavor.

THE FIRST EXAMPLE is the following form letter used by a big Chinese daily:

"Highly esteemed Brother of the Sun and the Moon! Your slave is at your feet. I kiss the soil before you and implore you let me speak and yet remain among the living. Your manuscript, O Highly Esteemed, you were so kind as to let us peruse it. We have read it with enthusiasm and delight. I swear by the Tombs of my Ancestors that never have I read anything more sublime. In awe and fear I am returning it to you. If I ever dared publish this treasure, my President would immediately order me to keep it always before me as a shining example and not to print anything after it. My literary experience gives me the courage to declare that literary pearls of this kind occur only once every ten thousand years. Therefore I take the liberty of sending it back to you. I implore your forgiveness. I throw myself at your feet as a slave of your slave."

A JAPANESE publishing office is more outspoken. It encloses the following little circular with unacceptable manuscripts:

"Dear Son! Your writings are masterpieces of technique and your style is incomparable. Okakura Kazuzo, the Greatest of the Great, wrote no better. From North to South, from East to West, there is nobody equal to you! Your writings are good, permit us therefore to lay them back in your lap. Continue to be our subscriber and we all beg you to preserve us your benevolence also in the future."

Religion in the World's News

EUROPEAN TENSION was lessened somewhat over the weekend, as at a meeting of the League of Nations Council in London France offered to soften its stand on the question of Germany's demilitarization of the Rhineland if offered "something better," in the words of a French spokesman attending the meeting, reported in an Associated Press dispatch. What would be considered "something better" was left unexplained. It was held practically certain that Italy would refuse to join in voting for the application of sanction against Germany; and, of course, only one adverse vote is needed to defeat such a measure.

While the Council was meeting, Hitler and his colleagues acted quickly to make the utmost political capital out of the Rhineland reoccupation, by means of intensive speech-making and propaganda in the party-controlled press. Addressing 300,000 Germans in Munich, the birthplace of Naziism, last Saturday night, Hitler reiterated Germany's refusal to make any sacrifices of its sovereign rites, and renewed his threats to isolate Germany from other European nations, unless it is treated as a full equal. The Nazis are probably safe in relying on British and Italian pressure to prevent France and her allies from taking military or financial measures against Germany.

The Franco-Soviet mutual assistance pact was ratified last week in the French senate by a large majority, since it was felt that any vote against the Pact was virtually an expression of approval of Germany's action. And Italy made the most of the German crisis, which was opportunely timed (was it only by coincidence?) to draw the world's attention elsewhere just as drastic oil sanctions were about to be applied against the Fascist Kingdom.

Although the Rhineland question is not yet settled, observers breathed a sigh of relief when it became apparent that this latest "incident" was not to be the final explosive one that nearly everyone now seems to expect. But the most discouraging feature of the whole situation is that the governing factor in each successive postponement of the ever-threatening general war is not one of justice or ethics—least of all of Christian morality—but of stark pragmatism, since the nations have not yet perfected the war machines that they are rushing to put in working order before *der Tag*. There are even those who are saying that the longer the inevitable war is postponed, the worse it will be, so let's go ahead and get it over with. But such a fatalistic view is neither Christian nor even humanitarian; and it behooves men of good will, and particularly followers of the Prince of Peace, to increase a hundred-fold their efforts not merely to prevent war but to find a way to make peace the normal and enduring status of the world.

RIOTS IN SPAIN

THE SPANISH SITUATION, uneasy since the recent election, flared into serious disturbances last week, as Marxists estimated at 300,000 by Henry Buckley, Chicago *Tribune* correspondent, swept through the streets of Madrid and burned three churches, a convent, and a newspaper plant, shouting "Burn all the Pope's property." Pitched battles between rightists and leftists resulting in several deaths were reported from other parts of Spain. Last Sunday the Associated Press reported that the army delivered a virtual ultimatum to the effect that unless the government adopted measures to end the disturbances, the army would take the situation into its own hands. The Liberal government, however, had given no support to the rioters on either side, but concen-

trated its efforts on restoring order. In some localities nuns found it necessary to flee from their convents and dress themselves in civilian clothes; and in general the situation of the Roman Catholic Church in Spain is a very precarious one.

It cannot be too greatly regretted that the mutual antagonism of the Roman Church and Continental Liberal movements has time and again driven the former into alliances with the forces of reaction, and rendered it liable to reprisals of the sort it is now suffering in Spain today.

ANTI-SEMITISM IN POLAND

THE FEDERATION of Polish Jews in America sent a delegation to Secretary of State Cordell Hull, asking him to use the influence of the United States against a bill pending in the Polish Parliament to prohibit Jewish ritual slaughtering of cattle in Poland, according to the *New York Times*. The Federation undoubtedly felt encouraged in taking this action by the recent success of Secretary Hull's efforts to obtain the restoration of rights to the Methodist Church in Poland, which had recently been ordered to cease its activities.

The extent of anti-Semitism in Poland is illustrated by the story of a veritable pogrom in Prztyk, told to the Polish Senate by Rabbi Moses Schorr. The population of Prztyk is 80% Jewish and it is the center of anti-Semitic propaganda in a large district. The pogrom was set off by pickets enforcing a boycott of Jewish goods which has existed for months, when a peasant attempted to buy bread from a Jewish bakery. Unbelievable scenes of vandalism and cruelty ensued.

Count Rostworowsky, a prominent member of the government party, confirmed the Rabbi's report. Asserting that anti-Semitism was aimed at the government itself, he declared it was the Nationalists' strongest weapon with which to win the population.

The Associated Press reported anti-Jewish demonstrations in Lwow, Nowy, and Miasteczko.

LIVING ON THE RELIEF DIET

THE MENUS of the Rev. William H. Anderson and his family who are living during Lent on the \$8.20 weekly budget for food for five persons, allowed families on relief in Hempstead, Long Island, are of great interest to families in all sections of the country. Mr. Anderson is superintendent of the Brooklyn north district of the New York eastern conference of the Methodist Episcopal Church. He has the oversight of 72 churches in Brooklyn and other parts of Long Island and lives in Hempstead with his wife and three children, aged 7, 8, and 12. The family ordinarily has a food budget of from \$16 to \$18 a week. The money thus saved they will give to charity.

After 12 days, Mrs. Anderson stated that the family had had meat only twice, then only the cheapest cuts. The meat was corned beef once and beef stew once. What was left over of the corned beef was used cold. The only vegetables were carrots, potatoes, and string beans. The fruits were bananas and apples. There was milk for the children and tea and coffee for the adults. Both Mr. and Mrs. Anderson say frankly that not only the children but they themselves are hungry on this diet. They are convinced that \$8.20 is not enough to allow for a family of five, in Hempstead.

A housewife living on Long Island, near Hempstead, in a letter to the *New York Times*, declared that better food than the Andersons had could be provided with \$8.20 if special sales were noted for meat and vegetables. Another housekeeper, writing to the *Sun*, said that she fed her family of four for \$6.22 a week, and that, after three years, her children were

(Continued on page 370)

The New Cowardice

By the Rev. William G. Peck, S.T.D.

Rector, Church of St. John Baptist, Manchester, England

I HAVE BEEN reading the editorial in *THE LIVING CHURCH* of January 11th, and enjoying the railery with which the writer treats the opinion of Canon Peter Green on the subject of suicide. Canon Peter Green is a justly honored figure in the Church life of this city of Manchester. He is a delightful person to know. He has written a number of interesting books, and he is "Artifex" of the *Manchester Guardian*. He has a mind, and he has a heart; but I am sometimes tempted to suppose that his mind and heart are not always brought into collaboration when he sits down to write. In the instance now before us, he is thinking of all the appalling suffering that comes to men, and especially of the suffering from which there can be no deliverance except by death. And the kindness of his heart prompts him to say that in such circumstances there can be nothing immoral in the act of suicide.

I submit that this opinion is just an efflorescence of emotional sympathy; and the true name of such uncritical, unreflective feeling may be sentimentalism. For, in addition to the implications so very cleverly emphasized by the editorial in *THE LIVING CHURCH*, we have to remember the atrocious human situations to which the general admission of Canon Green's doctrine would give rise; and we have to observe the estimate of human nature and its resources which that doctrine involves. And we must reflect that sentimentalism is precisely the expression of honorable feeling in ways which are damaging to human dignity.

I need not enlarge upon the former of the two themes I have mentioned: the creation of impossible situations. The reader can easily imagine for himself a dozen different cases in which a person, stricken by some incurable and painful malady, wishes to go on living, while his family and friends to whom he has become a nuisance, think that he ought to welcome euthanasia. You can see them whispering and consulting together. You can imagine them, a few days later, deputing two or three of their number to make tactful suggestions to the invalid. And perhaps you can conceive the invalid losing his temper and hurling medicine bottles at the deputation.

Canon Green does not appear to have pondered sufficiently the point that if you make suicide permissible for sufferers, you may probably make it obligatory for those sufferers in the estimation of any selfish people who happen to be burdened with the task of caring for them. And indeed, if Sister Susan and Aunt Jemima are quite tired of looking after poor old grandfather who will never again get out of bed; and if grandfather resolutely refuses to agree with Canon Peter Green, I do not see why Sister Susan and Aunt Jemima should not outwit him by themselves committing suicide, if they feel that their situation is intolerable. That is, of course, if we are going in for a philosophy of escape at any price!

This brings me to the second theme, which is my real subject. The modern world is afflicted by a new cowardice. We are increasingly prone to accept cowardly and immoral escapes, and this proposal for approving self-destruction in certain circumstances is a case in point. There comes a call upon a man for a supreme expression of faith and courage; and it is now suggested that one perfectly good response is to give oneself a dose of poison. But I have just spent a week with a man who has lived for forty-five years with a quite incurable, distressing,

and extremely painful affliction. He knows that it will eventually kill him. I think he has never dreamed of suicide. And as he happens to be a near and dear relative of mine, I can state with authority that if Canon Green were to make such a suggestion to him or to those who have borne the toil and anxiety of those years of nursing, he would find it treated with contempt. For in those years of suffering, so hopeless, so apparently wasted, there have been a hundred lessons learned, and levels of experience reached which might otherwise have been inaccessible.

I HAVE always supposed that the Christian Faith would have us understand that there are no earthly afflictions which must necessarily cause a Christian man to decline the mysterious privilege of life. I have always understood that a Christian will not venture to decide for himself exactly how much pain or adversity he should bear. And I have been taught that it is possible for a man in Christ to find a secret glory in his deepest woe, by associating his distress with the atoning pangs of his Lord. But in the vague half-lights of that modern moralizing which has only comfort as its innermost principle, it seems that the Christian ideas are somewhat too crude. That is to say, they presuppose that the "far more exceeding and eternal weight of glory" is an actual fact, in comparison with which any mortal affliction must be reckoned only "light" and "but for a moment."

This appears to me, as I have already said, nothing more than an instance of the new cowardice. We are constantly accepting cowardly solutions of our problems—even of the problems which our own cowardice has created. We will not bestir ourselves to end an economic system which must inevitably exacerbate the relations of the nations of the earth; and we accept the escape of huge armaments which do but provide all the earth's hatreds with terrible instruments. We have a world-population encroaching upon the world's purchasing-power, though not upon its real, potential resources. We are actually embarrassed by the extent of those resources; but we accept the twofold lunacy of birth control and the limitation of production. I could easily multiply illustrations of this mental and moral weakness; but I think one of the most lucid examples is to be found in the modern attitude to marriage and divorce.

At the moment there is a perfervid movement in England the purpose of which is to make divorce easier. One member of Parliament (who happens to be a well-known alleged humorist) made this lofty aim one of the main planks of his platform in the recent General Election. And the reason offered for this new campaign is that there is a great deal of hardship in married life which could be escaped if people were allowed to be divorced for a larger number of reasons. I am not going to inflict upon my readers any elaborate defense of the Catholic doctrine of marriage, though I believe it with my whole head and heart. I am merely going to remark that it seems never to have entered the heads of these stalwart apostles of the obvious that a more successful social solution would be found in the spread of more serious and lofty conceptions of marriage than those now to be found among the masses of the modern godless.

It is difficult work, getting people to understand and accept

an ideal. It is much easier to let them make a mess of things, and then to destroy the ideal so that they may believe themselves to have escaped from the mess. Our wavering and woolly modern intelligence imagines that it is escaping into a country of enlarged humanity. It has not noticed the signs in the sky, that everywhere the irreligious humanism which is its background is belittling and enslaving man, and reducing man's estimate of himself.

I imagine that in most English parishes those young people who are actively associated with the Church are pretty well instructed in the meaning of Holy Matrimony. The clergy frequently preach upon the subject and take various opportunities of making the Church's teaching known. But everywhere there are large numbers of people who consider themselves "Church of England," but whose attendance at the Church's worship is so infrequent, and whose knowledge of the Church's demands so small, that their whole conception of marriage is really derived from the confused secularism of the world. They are able to comply with the formal requirements, when they seek to be married in their parish church; and the priest is then confronted with a problem. Perhaps the very fact that they do want to be married in church is a sign of some lingering tradition of the sanctity of marriage, and to refuse them might do much more harm than good. The priest may make the best of his brief opportunity explaining to them the Christian doctrine concerning what they propose to do; but this is a poor device against the whole ethos of their daily surroundings.

THERE WAS a girl I knew in a certain North of England parish. We will call her Evangeline—her real name was even more ambitious. She was a handsome lass, with a hint of southern blood in her olive cheeks and sombre brown eyes. She attended the Church's services occasionally. She attended the church socials quite frequently. The rector observed that she was usually accompanied by a strange youth; but not always by the same youth. Indeed, Evangeline's young gentlemen began to assume the appearance of a procession. At the closing social of the season, in the early spring, he saw yet another admirer in her train. This one seemed a harmless, brainless specimen of British manhood, and the rector assumed that he would pass into the shadows with all his predecessors. He was mistaken.

Summer came and passed, and in the early autumn the rector had to go abroad. Upon his return, some six weeks later, he learned with great surprise that Evangeline had been married during his absence—married by the curate in the parish church; and that after a fortnight of married life, she and her husband had parted. The home was broken up, and the whole adventure had ended in disaster. The rector went to see the girl, and asked her to tell him what had happened. And this was her story:

For one week, all had gone well, except that at the end of the week she had found it necessary to tell her husband that she could not keep house on the money he was giving her. It was actually less than he had been paying for his single bachelor room and his food before his marriage; but out of it he expected her to feed them, pay all her household expenses, and buy her own clothes. The young husband was incensed at her complaint, and the next week he spent all his evenings out, leaving her alone in the house. During the brief hours spent in her company, he adopted an attitude of lordly, but outraged, rectitude. But he had not fathomed the soul of Evangeline.

On the Saturday morning of the second week she was cooking his breakfast. She was actually frying sausages. And he was so insensitive to the atmosphere as to grumble at her slowness. It occurred to Evangeline that the world's most rapid worker cannot control the rate at which sausages will fry. She replied to the criticism with a pan of hot sausages in her husband's face, and wrote *finis* to love's young dream. He went off to work, and never came home again.

"I know," she said to the rector, "what the Church says. I know I am his wife until one of us dies. I shall not forget that I am a married woman. But I shall never live with him again."

The rector was a little surprised to find that under her lipstick and face powder she had so much of Christian principle; but he went away sad and troubled. Poor Evangeline, facing her shattered little life all alone, until she became a gray old woman! He might try to patch up this quarrel, but if that should prove impossible (as it did), there was little else to be done.

NOW, OUR liberty-proclaiming secular humanitarians would go hot all over at such a story. They would denounce the rector as a benighted bigot, the slave of cruel superstition. They would tell Evangeline to go and find a nicer boy and live with him until they had managed to enlarge the English conception of the beauty of divorce. And I repeat that this is all cowardice.

The fact is that although Evangeline had grasped one elementary doctrine concerning Christian marriage, she had understood nothing of the necessity of Christian life and Christian personality as the basis of Christian marriage. Her poor little head was full of silly romance. She was the victim of her own half-understood desires. And she literally did not know the man she was marrying. He was the first to ask her, and she snatched him. She then discovered a serious "incompatibility," and she dealt with it by hurling a shower of sizzling sausages at her husband's head.

It is a very easy solution to tell her that, after all, her marriage did not mean anything, and can be cancelled without trouble. But that is to reduce the demands of the most wonderful of personal relations to the level of the misinformed minds and undeveloped souls of these two young people. It is to erect a public conception of marriage which is false to the noblest potentiality of the human spirit. It is to deny the relevance of the ideal. It is much more difficult to restore moral seriousness to this generation; but that is the only solution of this particular problem. It is much more difficult to restore than to dismiss the claims of a noble tradition; but unless we are prepared to sink into a morass of secularist sentimentalism, in a night from which the last heroic star shall have been extinguished, we must proclaim the high dogmas and the severe standards. Only thus shall we save our souls and our societies alive.

Trudging and Trumpets

A PRIEST MAY BE theologically impeccable, intellectually competent, socially acceptable, and morally sound and yet be a failure as a leader. All of the qualifications will not suffice if he be physically lazy and spiritually dull. A leader leads. Every priest has a difficult task. But if he is a good pastor and a consistently hard worker, he is pretty sure to succeed. Jericho's walls didn't fall at the mere blowing of trumpets on the seventh day. The victors compassed the city on the six days preceding. Evidently trudging goes before trumpets.

—Bishop Stewart.

“Would Ye Also Go Away?”

By Elsa Sandberg

TOYOHICO KAGAWA, the Japanese evangelist who humbly calls himself “The Little Servant of Christ,” stepped into the pulpit of St. Bartholomew’s Church in New York city on a recent Sunday afternoon. The service was scheduled to begin at 4 o’clock. I left my suburban home and was in my seat at the church at 3 o’clock. Already the church was two-thirds filled and by half past three every seat was taken, and people were standing in the aisles. A flustered usher murmured: “Gracious, I had no idea this man was so popular.”

Through the hour of waiting, I gave myself up to meditation as I observed the people being seated. Two pews ahead of me two Methodist deaconesses in their tiny black bonnets with immaculate white bows under the chin; a buxom, well-nourished *grand dame* who gazed around the church through a gold framed lorgnette as though she were at the opera, an earnest Presbyterian woman beside me, busy ushers—all of them looking forward to the coming of this Japanese preacher. Why? Curiosity?

Perhaps. But down underneath I could sense a hunger. And it set up a whole train of thought regarding Christian living today.

The devil may be subtle, but he has invented no new methods. His approaches today differ in no regard from his first sly insinuations into the Garden, which until his coming, knew no guile. His most powerful weapon today is the insidious, persistent, and deadening suggestion of discouragement, defeatism, and despair. And where does he labor most diligently? In the very garden of the Church, among people who are avowedly on friendly and intimate terms with God.

There is a terrible temptation today to say: “Oh, well, what’s the use?” It takes a fine sense of balance, of good judgment and sound perspective for Christian leaders to keep up the battle, to hold out against great odds. Every priest, every lay worker, male and female, repeats in this year of our Lord, the sorry experience of the prophet Elijah. Among the great prophets Elijah holds a supreme place in our hearts, for his very weaknesses and spiritual failures create a feeling of kinship. We can understand him. Impetuous, doubting, fearful, and then sublimely exultant—a career of mountain top experiences over against sloughs of despond.

It seems inconceivable that a man who had known the soul-stirring sensation of God’s personal care while in the wilderness of the Brook Cherith, the exhilaration of meeting successfully the most poignant need in a woman’s heart—the restoration to life of her only son—who had faced a mob of insolent defiant priests of Baal and a vast host of apostate Israelites and single handed won a great victory for Jehovah, should in a sudden overwhelming moment of desperate fear—fear of a wicked woman who has for thousands of years been a by-word for all that is vile—painted Jezebel—should flee the whole length of the land to escape her threat of death.

Who can tell what thoughts surged through the mind of Elijah as he and his servant rushed from Carmel to far-off Beersheba in the south? And here Elijah left the servant in the sanctuary Town of the Seven Wells, while he, the servant of God, continued his breathless journey into the wilderness of Mt. Horeb still farther south! And only here did he pause for breath, and sit down under a juniper tree, ut-

terly defeated, completely depressed, entirely frustrated, and eager for death to release him. All this turmoil of soul because he felt he was waging a losing fight for Jehovah. He was convinced that he only of all Israel served Jehovah. He had no confidence in the shouts of the people who had on Mt. Carmel given voice to a renewed allegiance to God.

The terrific vigor of a mountain storm passed over him leaving him numb, unaware. Only after the hush which follows all storms, did the quiet voice of conscience make itself heard. “Elijah what doest *thou* here?”

Then followed the dialogue between this discouraged prophet and his God.

“Be of good cheer Elijah. There are yet seven thousand people left in Israel who have not kissed the Baalim, and I have much work for you to do. You will have to make the long trek north to Damascus and you must train and prepare Elisha to carry on your work. Up, Elijah, take to the road! Onward!” And Elijah found his way down from his hiding place, out into the battle again, and there is no record that he omitted to perform one single task God had commanded him to do.

Through the long years since Elijah’s time the devil has staged the same act with slight variations. How he snickers up his sleeve when he catches a Christian off guard today and whispers: “Why go to church?”—“Why teach a Sunday school class?”—“Why serve on a vestry?”—“Why work too hard on a Woman’s Guild or in the Auxiliary?”—“Why give too much money to the church and missions?”

CHURCH PAPERS from a number of parishes find their way to my desk, many of them from churches for years regarded as prosperous, well organized, with adequate staffs of clergy and lay workers and financially well supported. And now one finds an anxious note creeping into the weekly bulletins—terse homilies on church attendance, and mournful announcements regarding financial deficits. Why?

When the depression began to be felt many of the clergy were certain that people would flock to the church and to God. And have they? Not at all, they have flocked to the nearest relief bureau. Many people when they realized they could no longer support the church as they had done previously, remained away because they could put nothing in the plate. I met a woman recently who said she had not been coming to church because she was so shabby. I suggested that she attend the 8 o’clock celebration, which she did. But for months this was her only reason for absenting herself from God’s house. A woman’s silly pride.

There is nothing quite so heartbreaking in a church as the spectacle of business men on vestries who resign their positions of God-given trust in Christ’s kingdom, when the financial going is hard—men who can sit behind a desk in a banker’s office hour after hour, conferring with distraught men of affairs, and never blink an eye. They can talk worldly shop with men facing physical disaster, and yet buckle up completely in the first round of an Every Member Canvass. And this is one of the ways the devil gets in his licks against the Church.

Sensitive people who take their letters to another parish at the first slight they imagine they have received, only to travel from there to still another congregation, form another weak segment in the Church. Strange as it may seem there

are still people whom the devil has persuaded into thinking that it is not quite good form to talk to people about God and the Church. They believe such matters should be discreetly attended to only on the printed page or in the pulpit. And yet the Church was founded and built up in just this manner. Nothing can compare with the humble consideration of God's place in the world as it is discussed by any two of His children.

When I think of the letters with which I am deluged at election time, of the perfect strangers who find their way into my home to tell me how to vote, and how hopeless is the cause of my candidate, I am amazed at their courage. And yet vestrymen think it presumptuous to go into the homes of members of the parish to talk about the upbuilding of the Church they are elected to serve and sponsor.

One of the devil's most subtle suggestions is, "If you're going to build up a sainthood for yourself, you'll have to give your entire time and attention there." This reminds me of an occurrence at a young ladies' seminary. Two young women occupied the same room. One of them was a foreign student sent here to prepare herself for Christian work in her own country. The other was an American girl, gentle, devout, well poised, serene. It developed that the foreign student for months had been preparing herself secretly for a worldly position, although in no way neglecting her seminary duties. She was young, vivacious, and pretty and felt she could have a career as a dancer. For all these months, the American girl had lived in the daily presence of another who was going through the agony of a divided life, and yet was never aware of her roommate's need. So busy building up a sainthood for herself, she was oblivious to all else.

AND SO as I thought of these things, and looked at my neighbors in St. Bartholomew's I sensed underneath all this seeming defeat in the Church, the fact that there in the building were hundreds of people who were wistfully asking themselves about Kagawa—"What has he got?" "How does he do it?"

And when the little Japanese stood before them, his head and shoulders just showing above the pulpit desk, he announced that he would talk about the meaning of the Cross. Not a word about himself or his work, but three aspects of the Cross. "The only way to serve your community," he said, "is to become the servant of your community." Not a very popular statement. Nobody in America wants to be a servant these days. It reminds one of the retort which was made to Jesus: "This is a hard saying; who can hear it?"

Of course, every age is regarded as a critical age. Preachers used to say that when I was very young, but the truth of the matter is that every year is a momentous one in the history of the Church. For every one of us there are decisive days—days when we must determine whether we are going to be stampeded into flight by the forces of evil, of indifference, and often downright and well-planned antagonism. Is God going to have to drag us down from some hiding place on Mt. Horeb and thrust us out onto the Damascus road of new endeavor?

In St. John's sixth chapter, one of the most dramatic in the whole book, we have an example of the manner in which our Lord handled the matter of the falling off of popularity. In the beginning of the chapter a cheering host of 5,000 people wanted to make Him a king, by force if necessary. Then when they felt His demands upon them were too great they turned on their heels and left Him. Still later some of the luke-warm disciples "walked no more with Him" until



TOYOHICO KAGAWA AND CHILDREN

At a testimonial given to Dr. Kagawa at the Hotel St. George, Brooklyn, New York, a group of children representing various nations and races presented him with the Christian flag.

only the twelve were left. As Jesus looked at these twelve men whom He had personally chosen He said, "Would ye also go away?" And Peter answered from a full heart, "Lord to whom shall we go? Thou hast the words of eternal life." And Jesus answered and said: "Did I not choose you the twelve and one of you is a devil?" He was prepared to stand alone if it became necessary.

Yes, the marvel of it all is, that despite these onslaughts of the devil and his desperate efforts to undermine the Kingdom of God, we are given continued opportunities to "stand by" because God the Father trusts us.

THE CHALLENGE TODAY is to capitalize the sense of the heroic in men and women in the Church. None of us doubt that if the Church in America were exposed to some great physical persecution, thousands and thousands of people would be willing to lay down their lives for their faith—but what the Church needs is not dead Christians, but Christians who are tingling with life, vigor, and strong endurance to keep in the front line of the march against sin, the world, the flesh, and the devil. If somehow, the people in the pews could catch the significance of their own importance in the life of the Church—that its success does not lie with the clergy or with paid Christian workers, but with the rank and file of the men, women, and children in the pews—then we would see again a happy, courageous, and contented people.

As the closing hymn was being sung I quietly left the church for I had a desire to look into the faces of that congregation. They were singing, "O love that wilt not let me go," many of them without hymnals, the words pouring out from hearts which had felt the presence of the Master, through the lips of His "little servant." "Behold the fields are white already unto harvest." "Would ye also go away?"

THE CHRISTIAN is a member of two societies, of the society of this world and of the society of God. He belongs to this state which our fathers have builded in this land, but he also belongs to a city not made with hands, eternal in the Heavens. And this eternal City of God is found on this earth in the Church of Jesus Christ. —Rev. Dr. D. A. McGregor.

The Third Precept of the Church

To Go to Confession Before Communion at Least Once a Year

By the Rev. William M. Hay

Rector of Grace Church, Long Hill, Conn.

TO RECEIVE the Holy Communion not only without danger but with profit, depends upon the receiver's inner dispositions; not upon his absolute perfection, although God's gifts in the Communion are "holy things for holy persons," but upon his status as a saint. For we are all called to be saints; and the Church has now and then given formal decision that this man or that woman really was one; but for the most part, we are called but we don't answer very well.

Behind all this matter of Confession stands the more important matter of self-examination. This is fundamental, while Confession is subsidiary. To examine anything profitably, you must have certain standards for comparison. But today we find some of the old standards are questioned or denied, with plausible and potent arguments.

1. That man is a free agent and responsible for his acts is denied. Of course that denial makes Christian morality meaningless. Why should I examine myself and criticize myself, if I am merely the orphaned leaf driven by the capricious wind? I have no space here to detail the arguments against automatism. But I am anxious to impress upon you who read this that this denial of final human responsibility is very widespread today. And we should remember that for each man who can phrase and tell his support of determinism, there are a hundred others inarticulate who dimly feel that it is true. After all, great philosophies, long powerful and prevalent, have been founded on Fate; and certainly they still live.

2. Under the influence of the observed facts of growth and evolution in all else, in languages, institutions, methods and manners, there has emerged a hesitant attitude toward right and wrong; and duty has for multitudes not a categorical but only a hypothetical imperative. There is not now so assured a reference to an objective Law, stable, manifest, and purposive. The modern view seems to be that an act is good if it is useful. All right. But useful for what? Without knowledge of the final cause, you cannot have anything but what we have—moral indecision, visible everywhere, and everywhere a menace. Thou shalt not steal. Why not? What do you mean, steal? Do you call *that* stealing?

3. Pondering on conscience has produced still more uncertainty. What is the right thing to do? What is the right thing for me to do? When these two questions clash, as they so often do, who is to decide, and by what standard? This matter of conscience is also too broad to be discussed here. But this is the question that causes the trouble—if a man obeys his conscience, no matter what it says, he is acting in good faith; but is he necessarily obeying the will of God? Was Saul, while a persecutor, doing right or not?

Casuistry is an applied science. The theoretical basis thereof is the science of ethics. The latter has been so neglected and bedevilled that now we are all walking on uncertain paths; and while we can all have an angry opinion about Infallibility, when euthanasia, suicide, birth-control, obscenity in art or literature, gambling, war, or similar problems crop up, we can easily be silenced and put to shame because we have no firm, reasoned foundation for our judgment, which therefore is only a prejudice after all. I mentioned theft—now just what is the

basis of that prohibition? There is in the world a vast amount of callous cruelty to animals (to say nothing of children). Why not?

Or consider parents trying to warn their children—a young girl ought not to arrive home from a party at six in the morning, she ought not to go around with So-and-So, she ought not to drink, or expose her body to every vagrant eye, or read that slimy book, or whatever the matter is. And what is the answer in nearly every home in America? "Why not? Why shouldn't I?" The poor parent is stuck, right there; he said "ought"—but can't back it up with any authority, divine, domestic, or social that will be accepted as valid, even if disliked or evaded. For, of course, even a perfect argument will in many individual cases fail to persuade: it is as the argument becomes widely accepted as true, that it forms a powerful public opinion reinforcing the private opinion of a person, say a parent. And what is the Church doing to settle the bases of morality for the home? It's little use just reading the Ten Commandments to people who deny the whole ground on which their authority rests.

THE PRECEPTS are meant for the baptized, and Confession is for those of good will. So for people who, in spite of general modes of thought and action, still accept the truth of the Christian religion, I will write a few things on self-examination.

We, then, have to consider ourselves as under a purposeful law of God. Without discussion of the word law, which has several meanings, and not intending to imply that the moral law is just the arbitrary will of God, let me assert briefly that *there is a real basis* for practical moral judgments. That basis is to be found in man himself (his origin, growth, end) as man is interpreted by Christianity, as having *life* within himself, and *relations* to others and to God, and as not only being but becoming. The purpose of the law is our Highest Good—too high to be comprehended at any point in time.

The law is to be found in the word of God, interpreted by the Church, when the Church attends to her business. Of course, here we are considering only wilful transgressions of, or lack of conformity unto, that law. There is also a wilful, deliberate, sustained adherence to that law, with consequent growth in love for the Maker thereof—that is the road to sanctity.

The first thing we discover is that there are degrees of culpability. Some sins are mortal, that is, deadly (to the soul, not necessarily to the reputation or the purse), while others are venial. This is a real distinction, not a theological quibble. But it runs so far into theology that again the discussion will have to be postponed.

"Sins receive their aggravations that make some more heinous than others, 1. From the persons offending, if they be of riper age, greater experience or grace . . . *whose example is likely to be followed*. 2. From the parties offended, if against God . . . against superiors . . . against any of the saints, particularly weak brethren . . . and the common good of all or many. 3. From the nature and quality of the offence, if it be

against the express letter of the law . . . scandalize others . . . admit of no reparation, be against means, mercies, judgments, if done wilfully, frequently . . . with relapse after repentance. 4. From circumstances of time and place; if on the Lord's Day . . . if in public or in the presence of others who are likely to be provoked or defiled" (Larger Catechism, Presbyterian Confession, 1645).

Taking this or any orderly presentation of the Divine Law "let a man examine *himself* and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. For if we would judge ourselves, we should not be judged."¹

This is a discipline that is as indispensable today as ever it was. But people have to be helped to it more than they are. I believe there is scarcely any element of our public teaching that more needs emphasis and reiteration than this, to lessen formalism and increase devotion.²

SUPPOSE NOW a man discovers in his life a grave sin. (1) Let him confess it to himself truthfully, that this is not a mistake, a foolishness, an ignorance, but a downright sin—not merely an episode to be regretted but an offense to be atoned for.

(2) Let him confess it to God. Against Thee, Thee only and ultimately, have I sinned and done this evil in Thy sight. I wonder sometimes how much of this "confessing it to God" is a reality. Thinking it over, even in the sought presence of God, is not a confession; thinking of it as a sin is not enough. More yet there has to be—contrition, godly sorrow which worketh repentance to salvation not to be repented of (not like the sorrow of the world—that I was caught, that inner and outer penalties were exacted—which worketh death). Restitution and reparation, if possible. A firm purpose of amendment. All this is getting a man into deep waters.

(3) Let him confess it to a priest. To hear and to judge is one of the chief things that priests are for. Let a man tell out all his spiritual trouble. The priest is a representative, according to St. Augustine, and the sacrament of Penance, like the other sacraments, belongs to the Church. It is Christ Himself who baptizes the child. The priest says the words and does the acts and has the intention, but he cannot even "sanctify this water," much less "regenerate this soul." He does not marry people, he witnesses on behalf of the Church. And in Penance, if you are indeed absolved, it is God who forgiveth, the priest speaks for Christ's Body on earth.

How many people there are who are willing, even eager, to tell their physical or financial or family troubles, to a priest or to anyone who will listen to them. There are people, too, who will unpack their whole internal history and furniture to a psychoanalyst, and pay him (a Jew, maybe, or a Buddhist) fifteen or fifty dollars for an opinion that almost certainly is in-

complete and biased; yet those same men and women would reject without a moment's thought the very suggestion of sacramental confession.

CONFESSION can be a mere dead formality, like anything else in religion. There is always possible an unhealthy tendency toward scrupulosity, finding sins where no sin is. And there is a great difference between sin. A nun rakes up a wandering thought during Mass; another young lady swore at her mother. On the other hand, Confession is the natural and practically inescapable end of sincere, honest self-examination, the Scriptural method of preparation. I ask you to consider if it be *possible* for an instructed Christian really to get free and *feel* free of mortal sin without the sacrament of Penance. Multitudes of people would be better and happier if they used this remedy. They need guidance, just as they need a dentist, and for the same reason, namely that something has deteriorated and they can't fix it themselves. Confession ought to be considered not as a distasteful, unfamiliar recourse; and certainly not only as a last desperate raft for a soul just about to set out fearfully on the loneliest voyage of all; but as the normal and ordinary procedure when a man feels himself slipping—which may be much oftener than once a year.

People have some objections:

(1) That the priest has a peeping inquisitiveness about a penitent's deeds and thoughts. Let the penitent be assured—the priest has no curiosity about you; he has troubles of his own. Hearing a confession is no fun for him, but a very serious business. He listens to you because it is his duty, just as some day he may bury you—equally without pleasure.

(2) That your dark secret may get out. All I can say to that is that I never yet even heard of such a thing, or the suspicion of it, Roman or Anglican.

(3) That the priest will be shocked. What curious ideas some people must have of the clergy! After a man has been in the ministry ten years, he is no longer shockable by anything.

(4) As for the priest "standing between your soul and God," I ask you, What have you that has not come through some mediation? "The Lord is my shepherd" is a word from God to your soul, but it came through printed page or spoken word. God may speak to you through a sunset, but you have to wait till evening to get that message. You can imagine a sunset, or remember one, but to see one you must wait till the sun is going down. Then in the splendor of the glowing west, God may indeed speak to you—of a day irrevocably gone, or of a coming day when no more for you the evening sky will spread its glory before your eyes; or it may whisper of hope, of a new dawn just a few hours away. But whatever God has to say to you in a sunset, He says it by means of changing light on changing clouds.

One great argument for the growing use of Penance is that this sacrament, when properly understood, stands in line with a characteristic of the Gospel—it provides a second chance. "And the vessel of clay was marred in the hands of the potter, so he *made it again*." Heartening words, those. I believe there is a considerable amount of hopelessness, almost despair, among people who see only too clearly the gap between their profession and their practice. And there is some dead, or at least diluted religion, without depth or reality. Anything that opens a way to a renewal of faith in God and Gospel is good. Anything that encourages a man to come back, and to try again, is good. That one man feels no necessity for Penance is no argument at all against another's use of it; and a hot repudiation of Confession is not an argument, either. Under the pres-

¹ "A person is said to approach unworthily when he comes with the will of sinning mortally . . . and he is said to bear the stain of sin so long as he remains in this will to sin, though that can be removed by repentance, that is, by contrition which removes the will to sin, which implies a firm purpose of confessing and making satisfaction, and which avails for remission of his sin and of eternal punishment."—*St. Thomas*.

² There is a danger here, too, so hard it is to avoid extremes. "The doctrine of frequent communion was not to be established without meeting with grave obstacles, lasting all through the sixteenth century. . . . The Council of Trent, in its decree of October 11, 1551, had refrained from any decision. It spoke indeed of frequent communion, and that was sufficient to delight the Jesuits, and the other priests of the reform party, who understood it in their own sense. But the Council had not gone into figures, and admitted, it would seem, that the frequent communion it spoke of ought to be accompanied by such lively sentiments of constancy, strong faith, and interior devotion," and by such great piety that in practice communion remained a rare occurrence. . . . The difficulty was to determine exactly what dispositions were necessary and sufficient."—*St. Philip Neri*, by Ponnelle and Bordet.

sure of actual human needs (made so additionally plain by modern psychology and medical science) all the old furious prejudices of Protestant controversy about Confession leave one as unimpressed as do the arguments that the earth is flat. In either case, the dispute is just a waste of time. It is distressing to think that thousands of boys and girls, whose innocent First Confession should be beautiful, impressive, memorable, in actual fact make their first confession, now non-innocent, to the doctor or the police. Are the children to blame?

This whole matter is a grave and pressing problem. We have to resurrect the whole science of ethics, in the midst of a changing and disturbed time, not only for the use of confessors, but for our teaching of the people their duties to themselves, their neighbors, and God. Right here lies our *real* contribution to social service, and our real help on slums, jails, prostitution, drink, education, war, wages, marriage, and every other problem on whose account so many Protestant ministers jump into public arenas.

There has to be revived the academic training of priests for this serious, responsible duty. Why may not bishops guide and control and assist? For all this will go on, anyway, even as candles, crosses, wafers. For all this is not Roman, but human; not eccentric, but natural; not luxury, but necessity.

St. Andrew's in the Woods, Charleston, S. C. *

ST. ANDREW'S, CHARLESTON, an etching of which by Wil King appears on this week's cover of THE LIVING CHURCH, was originally built in 1706, the year in which the Church of England was established in South Carolina. The first rector was the Rev. Alexander Wood. In 1723 St. Andrew's was enlarged and made cruciform by the addition of chancel and transepts. The church burned in 1764 and was rebuilt.

St. Andrew's is known for being one of the churches engaged in early mission work with Negroes. It is beautifully located in the country near Charleston, in the midst of trees overhung with Spanish moss.

* Signed and numbered copies of the etching on the cover, entitled St. Andrew's in the Woods, Charleston, S. C., may be obtained from the Morehouse Publishing Company at \$7.50 each.

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Anonymous	5.00
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HE WHO LOOKS up to Jesus as his Master cannot be anti-Semitic. You must be either one thing or the other. If you are a Christian you cannot be an anti-Semite.

—Thomas G. Masaryk.

Churchwomen Today

Ada Loaring-Clark
Editor

Church Periodical Club

THE DIRECTRESS of the Church Periodical Club of the diocese of Maryland sends the following timely message to the Churchwomen of her diocese. She says in part: "We, as an organization, cannot be left out of the Forward Movement. We can take that last word of the seven—SHARE, and make it ours. Not only can we share ourselves and our time, but we will do it so joyously that we will make everyone who has a book, magazine, or picture want to share it with those who would not have such pleasant things were it not for the Church Periodical Club.

In these days of readjusted budgets, our own Church workers need our encouragement and materials as never before. There are many in every parish who have never heard of our work, and the way to remedy the matter is, first, to work up a genuine enthusiasm for the work ourselves and, second, to form a parish committee. Please remember we are not a men's periodical club, or a woman's periodical club, nor a girls' periodical club, but the *Church Periodical Club*. We will not do our best work till every parish secretary gets that idea firmly planted in her mind and makes use of it. A committee with a member from each parish organization on it will do much toward acquainting the parish with our work and will accomplish much more work with less effort than one secretary could possibly do."

United Thank Offering

THE TRIENNium is about half over and the present total of the United Thank Offering is cause for both congratulation and regret. A tabulation shows that, up to the beginning of February of this year, 30 dioceses and districts have given more than they gave in the same period last triennium, and 42 have given less. Two have given the same amount, for 12 the comparison is incomplete, and the report of the foreign branches is also incomplete. As Churchwomen we have much for which to be thankful, we should try to increase our expression of thankfulness by seeing that there is an increase in our gifts of thanks.

The Bible in Our Public Schools

WE ARE often told that the Bible cannot be taught in our public schools. But if a strong committee of men and women of any community is in earnest it can be done, and has been done in many places, particularly in the city of Chattanooga, Tenn., where the Bible has been taught for more than ten years in the public schools. Miss Nina Hutton, who for the past ten years has taught the Bible in the high school, gives an exhaustive account, in several issues of the *Sunday School Times*, of the origin of the plan and how it has succeeded. Last year 9,000 students took the Bible course as an elective study. In that city the Bible is taught also in the elementary grades, beginning with the fourth. A committee appointed by the Y. M. C. A., the Y. W. C. A., and the Pastors' Association includes in its plan a full-time high school teacher, whose salary the committee pays; instruction in elementary and junior high schools; and a definite Bible room with maps. The Bible study counts as a full credit toward graduation. The committee raises funds for all expenses.

American Cathedrals

New England

By Clinton Rogers Woodruff

IN THE City of Portland, Maine, the Cathedral Church of St. Luke was organized as a Cathedral upon a parochial foundation. That is to say, prior to 1867 there was a parish dedicated to St. Luke. The church building in which St. Luke's congregation worshipped was sold to another congregation, the Cathedral church was erected, and as soon as it was free from debt, the "rector, wardens, and vestry" deeded the property to the Cathedral corporation, the parish reserving to itself the right to confirm or reject the election or appointment of canons and other clergy, the right to worship forever in the Cathedral, and the right to be represented in the Cathedral corporation to the extent of half of the total membership of that body. The Bishop of Maine is president of the Cathedral organization, and also rector of St. Luke's parish. The senior canon, or dean, is pastor of the congregation. He may, at any time, be dismissed by the Bishop. The greater chapter is the holding body. It consists of the Bishop, resident canons, three honorary canons, standing committee, the wardens of St. Luke's parish, and ten laymen of the parish. The lesser chapter is in effect the vestry and is obliged to make an annual report to the greater chapter on the day before the annual convention of the diocese.

The cathedral building was built by the Rt. Rev. Henry Adams Neely. At his first convention, held in Bangor, in May, 1867, he asked first for such a church and second for the adequate endowment of the episcopate. The corner-stone was laid in August of that year, and the building was used for the first time on Christmas Day, 1868. Ten years passed before the building was free and clear of debt. The incorporation took place in 1879. On June 1, 1880, the building was deeded to the new corporation.

Boston's Cathedral Church of St. Paul is a converted parish. In 1912 the Bishop and chapter took over St. Paul's Church, which had existed since 1820, and made it into the cathedral of the diocese. The object of the corporation is declared to be "the establishment, erection, maintenance, and management in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, of a Cathedral church and its appurtenances in the city of Boston, and of such incidental foundations, schools, faculties, and other religious and charitable works as may properly be connected with such cathedral in and for the diocese of which

the city of Boston is a part." The incorporators were William Lawrence, Daniel Dulany Addison, Samuel Gavitt Babcock, Edward Staples Drown, Alexander Mann, Philo Woodruff Sprague, Leonard Kip Storrs, Charles Tileston Whittemore, E. Pierson Beebe, Harry Burnett, Charles F. Choate, Francis W. Hunnewell, Charles Henry Parker, Charles G. Saunders, and Grant Walker. Under the Bishop the dean has charge of the services and the work of the Cathedral, and in the absence of the Bishop shall preside at the meetings of the chapter. According to its constitution, the Cathedral is established "for the glory of God and the good of men," and it is declared to be "the official seat and spiritual home of the Bishop and the center of diocesan work and worship."

Christ Church Cathedral, Springfield, Massachusetts, is built upon the foundation of a parish church with a really notable history. It has numbered among its rectors some of the most distinguished men of the American Church such as Bishops Henry W. Lee, Alexander Burgess, Abram N. Littlejohn, and Charles Lewis Slattery, and the Rev. Messrs. John Cotton Brooks and William Austin Smith. In addition to that it has had among its assistant ministers some of the influential men of our communion, among them the present Presiding Bishop who began his ministry there as a deacon toward the end of the rectorate of the Rev. John Cotton Brooks.

Its actual history dates back considerably more than one hundred years although its actual centennial as a parish

organization will not be celebrated until 1938. One of the peculiarities of its history is that Bishop Burgess who projected the present building, designed it "on ample lines" because he foresaw the day when it might be wanted for Cathedral purposes. This was prior to the division of the original diocese of Massachusetts. That division took place nearly thirty-five years ago, and the first Bishop of the diocese was Alexander H. Vinton who was very greatly beloved. He was succeeded by the present Bishop, the Rt. Rev. Thomas F. Davies, who sought a closer cohesion of the diocese and for many years in the early part of his episcopate looked forward to the day when there would be a Cathedral church.

In the episcopate of Bishop Vinton, a bishop's chapel had been established and there some of the lesser services were conducted, but the Bishop found himself always in the position of



CHAPEL, ST. LUKE'S CATHEDRAL, PORTLAND, MAINE



CHANCEL, CATHEDRAL CHURCH OF ST. PAUL, BOSTON

borrowing a church for the larger and more ceremonial occasions. In the rectorship of the Rev. John M. McGann, matters came to a focus. He found it very expensive and inconvenient to live in the rectory, which was next door to the church building. When the rectory was vacated, it became the center for diocesan work, although the ownership was still vested in the parish. This centralizing of the work made the step toward the Cathedral project an obvious and simple one. There were informal overtures from the Bishop to the vestry of the church and these met with an enthusiastic response, with the reservation, however, that the unity of the parish was not to be destroyed. After many negotiations a plan was decided upon. A charter for the Cathedral was in due course enacted, providing that the Cathedral should be established under the aegis of the commonwealth and that all of the property rights once vested in the parish corporation should be ceremonially transferred to the chartered Cathedral. This project had been presented to the diocesan convention, which had subscribed to the proposal to establish the cathedral as of the diocese of Western Massachusetts. In the sense that it represents the coöperation and goodwill of the diocese, it is a diocesan institution.

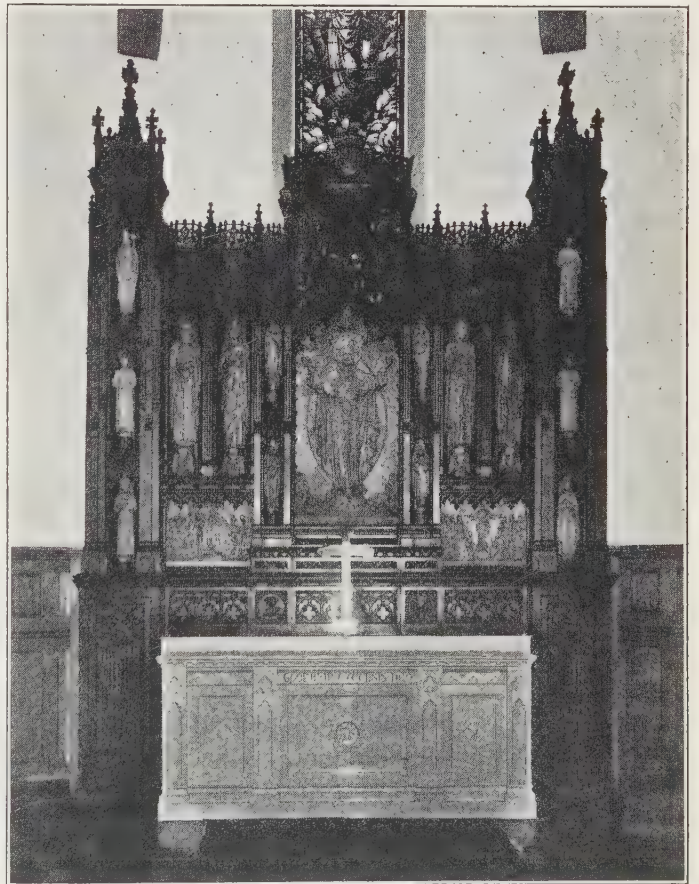
The diocesan convention has the right to elect three lay members of the chapter and three honorary canons who also have seats and votes in the chapter. There is a chancellor appointed by the Bishop. The Bishop of the diocese, the Bishop Coadjutor, if there be one, the Suffragan Bishop, if there be one, and the diocesan archdeacon, all have seats and votes in the chapter. The Bishop also has the appointment of one lay member of the chapter.

In the composition of the chapter, the charter granted by the legislature safeguarded to the members of the old vestry their seats within the new chapter. The charter also provided

that all of the men who served on the old vestry were eligible for reelection, by action of the congregation, at the expiration of their several terms. The great chapter—which is composed of all the members whether elected by diocesan convention or parish meeting, or serving by appointment—meets four times a year. This has safeguarded to it the right to dispose of real estate. The executive committee, or lesser chapter, meets five times a year, or as occasion demands, under the chairmanship of the dean, who presides even when the Bishop is present. This body transacts the routine business of a church vestry, being limited only in that it cannot dispose of real estate and cannot elect a dean. The election of a dean is a prerogative of the great chapter and the election follows a nomination by the Bishop of the diocese.

IN THE matter of the Bishop's authority over the Cathedral: the constitution gives to the dean the right to arrange the services of the Cathedral after consultation with the Bishop. This is to make it possible for the Bishop to project whatever diocesan services he may deem appropriate or necessary. In practice this is a very happy arrangement. It would depend, however, very largely on the personality of the Bishop whether under the precise language of its constitution this would be a harmonious situation. It is possible that a Bishop and a dean might not always see eye to eye.

Since it became a Cathedral the building has been greatly enriched and beautified. One of the beautifying projects is even now nearing completion. A parish house is in contemplation which shall be the property of the cathedral corporation and yet shall make provision for the accommodation of the Bishop and of his staff. The cathedral funds, except in the case of one bequest, are not vested in the trustees of the diocese, but are held by the cathedral corporation.



REREDOS, CHRIST CHURCH CATHEDRAL, SPRINGFIELD, MASS.

Religion in the World's News

(Continued from page 360)

above average weight and height and on the school dental honor roll, and always well. But she did not give any details of menus.

As a matter of fact, no food budget could be described as exactly right. Food prices vary not only in different sections of the country but also in different parts of the same city or town. Special sales may not have in them what is wanted for a balanced diet. Then, some housekeepers are by nature and training more economical than others. A family that is accustomed to a weekly food budget of from \$16 to \$18 a week is doing wonders in living on \$8.20. Lent is not quite half over. By Easter, the Anderson family will probably have discovered more nourishing, inexpensive foods.

But there is a serious aspect to the fine experiment they are trying. Their children are hungry. These children are 7, 8, and 12, the eldest being a boy. Children of those ages should not be hungry. They are growing fast and they absolutely need plenty of proper food. The best thing that could possibly come out of this experiment of the Anderson family is the realization that growing children must have sufficient of the right sort of nourishment or they will not grow properly or be well when they are men and women. Arduous efforts should be made to see that families on relief actually have a food budget that will provide what their children require.

What food do children require, and how much of it? The Children's Bureau of the Department of Labor, Washington, D. C., answers these questions in bulletins which will be sent to all who write for them. It might be wise for the Bureau to send a few copies to the relief administrators, since these gentlemen's ideas of what constitutes a reasonable food allowance may need some revision.

CHURCHES ABROAD

AFTER April 1st German religious papers may not run advertisements except those described as of a purely religious nature. This latter ruling is the equivalent of forcing many of the religious periodicals to cease publication. This is probably the real purpose of the government's action. The government has simply used indirect means to achieve its end. Mgr. Cesare Orsenigo, the papal nuncio in Berlin, has presented to the Foreign Office a sharp protest. He acted on instructions from the Vatican. The Vatican protest says that the new restrictions violate the concordat of 1933 by which religious periodicals were guaranteed the right to continue.

A possible explanation of the charges of coöperating with Communism levelled against Roman Catholic leaders in Germany is offered by the fact that Rhineland clergy are nowadays receiving Communist literature in the mails from an untraceable source, and on the following day, or even the same afternoon, agents of the secret police appear and search their houses, seeking treasonable literature. Clergy nowadays open suspicious-looking envelopes in the presence of the postman and refuse to accept letters that turn out to contain Communist propaganda.

Supporters of a queer Japanese religion called Omotokyo discovered last week that divine reincarnations sometimes have their disadvantages. Since the leader of the sect claims to be the reincarnation of a primeval god of Japan who preceded the sun goddess, ancestress of the present imperial family, the sect was dissolved, and its leader held on charges including *lèse majesté*. Omotokyo has been described as "a combination of Shintoism, Chauvenism, megalomania, and mesmerism, founded by a half crazy, illiterate old woman

and propagated by a shrewd man of the world," according to a copyrighted account in the *New York Times*. Its membership has been estimated to be as high as two millions.

RELIGION IN MEXICO

CHURCHES in the Mexican states of Campeche and Sinaloa were allowed to open last week, in accordance with a recent statement by President Cardenas that there would be a relaxation in the government Church policy. According to an Associated Press dispatch, a Roman Catholic spokesman said that nevertheless there had been no developments to justify belief that the government would grant real religious liberty, pointing out that four churches in the State of Mexico had been seized recently, two of them by armed Federal troops who padlocked the buildings. According to this spokesman, in at least eight of the twenty-eight Mexican states, all churches are closed, and fewer than 200 priests are allowed to officiate in the entire Republic. Other Roman Catholics viewed the situation more optimistically, as was illustrated by a message from Romanists of Orizaba, "representing 95 per cent of the population," requesting the Department of the Interior to allow churches in Vera Cruz to be reopened.

A colony of Mormons in the State of Chihuahua felt the weight of anti-religious groups in Mexico when agrarians seized the land of the colony and forced the Mormons to sell it. Mennonite leaders also prepared to move a colony of 7,000 from Mexico to escape religious repression.

CHURCHES IN THE UNITED STATES

PLANS for a Protestant national Preaching Mission are practically completed. For three months, from September 13th to December 9th, twenty-five cities will be visited by prominent speakers. Four days will be spent in each city. The Preaching Mission is regarded by many as "the greatest united Protestant undertaking since the days of the Men and Religion Forward Movement, twenty-five years ago." Dr. S. M. Cavert, general secretary of the Federal Council, acclaims the new Mission as one that will be primarily concerned with the "roots" of Christianity rather than the "fruits." In addition to mass meetings, there will be small intensive seminars.

The Rev. John La Farge, S.J., prominent Roman Catholic educator and associate editor of *America*, called upon fellow Romanists to pursue with renewed vigor a Christian program of race relations. Social justice for the Negro is the only real solution of the inter-racial problem in the United States, he said before the National Catholic Alumni Federation. At the session it was pointed out that about 250,000 out of the 13,000,000 Negroes in the United States are affiliated with Catholic churches.

A new "movement for World Christianity" has been launched. It is an outgrowth of the Modern Missions Movement, which in turn was started as a result of the famous Laymen's Foreign Missions Inquiry into certain Protestant work. Its method will be mainly educational.

Apparently heartened by the action of a Methodist congregation in asking their pastor, the Rev. Archey C. Ball, to resign, the First Presbyterian Church of the same city, Morristown, N. J., obtained the resignation of their liberal pastor, the Rev. Richard A. Morford. Instead of "taking a walk," as former Governor Cornwell of our own Church threatened to do recently, the Morristown laymen seem to get their pastors to take the walk for them.

A special committee appointed some months ago by the Governor of Ohio is now studying the problem of how to make marriage a more permanent institution. The marriage legislation of other states will be analyzed. The committee intends to keep in mind uniform marriage and divorce legislation, according to an NCJC dispatch. Lack of funds has kept the committee from beginning its work until this month.

Recently our bishops have been showing a marked interest in legislation. Bishop Manning of New York, and Bishop Gilbert, Suffragan of New York, both expressed, through Dr. Floyd Van Keuren, executive secretary of the social service commission of the diocese, their support of the Williamson-Todd marriage bill, which would require a wait of seventy-two hours between the issuance of a marriage license and solemnization of the marriage, excepting under highly unusual circumstances. For reasons unknown the State Catholic Welfare Committee, a Roman Catholic organization, opposed the bill.

Bishop Lawrence, retired, called for the repeal of the Massachusetts State Teachers' oath law before a legislative committee considering a petition for repeal of the law, pointing out that athletic teachers and anyone with influence over children, such as Babe Ruth, should logically be included under the act. The Bishop said it was fatal to select any one group which is to be mistrusted.

Last week the Massachusetts' House of Representatives again rejected ratification of the Child Labor Amendment to the Federal Constitution. Ratification was opposed by Cardinal O'Connell of the Roman Catholic archdiocese of Boston. It is heartening, however, to note that a Roman Catholic citizens' committee has been formed to support the amendment.

AN EMERGENCY PEACE CAMPAIGN

A TWO-YEAR CAMPAIGN to mobilize peace sentiment of the nation into a force powerful enough to resist and relieve conditions which it is felt are sweeping the United States and the world into war and subsequent chaos has been announced by Ray Newton, secretary of the Peace Section of the American Friends Service Committee, who is executive director of the campaign. The coöperation is sought of leaders in peace organizations, religious bodies of all faiths, trade unions, and labor groups, liberal organizations, student and youth groups, Negro groups, and other agencies interested in keeping the United States out of war. Its head is Dr. W. O. Mendenhall, president of Whittier College, Calif. The campaign, the first year's budget of which is planned to be between \$500,000 and \$1,000,000 (\$150,000 has already been raised), will be officially opened on April 21st, with a nationwide broadcast over the National Broadcasting Company chain at 10 P.M., on which Mrs. Franklin D. Roosevelt, and the Rt. Hon. George Lansbury, prominent British Laborite member of Parliament, will speak. The plans of the campaign also include a demonstration of peace workers in Washington, on January 1, 2, and 3, 1937, on the eve of the opening of Congress. Other meetings are scheduled throughout the country for Armistice Day of this year.

The Episcopate

THE APOSTOLIC EPISCOPATE was never intended to be only an administrative agency with responsibility that could be measured by territorial or numerical quantities. It is the pastoral relation between a Father in God and his people. For that reason and in that respect the diocese is and always has been the unit of the Church.

—Bishop Perry.

Everyday Religion

Why Didn't Someone —?

WHY DIDN'T someone realize that Wolfgang Amadeus Mozart was for years practically a prisoner and half-starved? He was a great genius. Also he was one of the gentlest and most innocent of men, a docile child. And they starved him to death.

Why didn't someone realize in time that Francis Thompson was one of our Lord's own saints and psalmists? He wandered up and down the Thames embankment starving and ill-clad. Why didn't someone recognize his plight and offer him friendship and food and a warm fireside before the white plague fastened upon him and carried him off?

There is the case of Katherine Mansfield, the marvelously gifted girl who half starved in England in quest of her bright destiny, rather than vegetate in Australia. And it seems that her family just let her half starve.

Why didn't someone put in a word for our Lord Jesus in those hours when He was being dragged from court to court, from Caiaphas to Pilate, and from Pilate to Herod and back again? Centuries later when Clovis heard the story in his rude palace in Gaul he swore, "If I and my Franks had been there, they would not have crucified Christ."

Do you feel that way, when your heart is touched by some story of the blind callousness which made a victim of some innocent in the past?

Then keep that feeling alive and make it count for today. Let it temper your rash condemnation of the poor, and of what is being attempted in justice and mercy for the poor.

Why didn't someone . . . ? Because someone hadn't any imagination, any creative sympathy. Because someone hadn't the moral courage to decide and act. Because someone was chained to sleeping public opinion. Because someone feared to make himself conspicuous.

Today someone is starving, or lonely to desperation, or sinking into disease or crime not very far from you and me. It takes the alert eye and a quickened imagination to discover them. Today in the lonely isolated country, and in the crowded city, and in all corners of the world, children are perishing for food and care and friendship and love.

You and I are not cruel, not willingly selfish. How can we get at these needy ones? Pray. Pray to our merciful Saviour to open your eyes. Look about. Respond with courage and an abandon of self-giving. Join with others who are working under a stigma to bring relief and justice and mercy to the disinherited. See that when we refuse to support the Church's mission we are actually withholding food and clothing, medicine and treatment, light and knowledge, peace and happiness from thousands who are mutely holding out their little hands.

Our Lord thought of this when He said: "Come, ye blessed. . . . For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

"WHAT YOU ARE is God's gift to you;

What you make of yourself is your gift to Him."

—St. Andrew's Weekly News.

Books of the Day

Edited by Elizabeth McCracken

The Presiding Bishop's Book for Lent

CHRIST THE KING: The Presiding Bishop's Book for Lent, 1936. By various authors. Issued under the direction of the Most Rev. James DeWolf Perry, D.D. 169 pp. Harpers. \$1.00.

TEN PEOPLE have collaborated in writing a surprisingly direct, helpful, readable book. That six of these people are bishops does not make this statement less remarkable; and if one adds that the book seems to have gained rather than lost through its multiple authorship, he stamps it as being, at the least, an unusual achievement.

It is true that the book has really gained in richness from the many hands contributing to it. Paradoxically enough, this is probably because the contributors were united by a common aim, by a common conviction, and were writing on the same subject. The result is a richness and diversity springing from the depths of different personalities: different minds, different experiences, different points of view, all focussed reverently and prayerfully on the One Christ, the King. Each writer seems to have given honestly something of himself in his effort; and if all kinds of people will not find all of the book helpful, at least all should find parts of it so.

The book consists of thirty-nine divisions, one reading for each day of Lent (proper) excepting Holy Saturday. Why the latter was omitted is not clear. Most of these divisions do not exceed four pages in length, with the exception of that for Good Friday, which takes up the Seven Last Words of our Lord. Each of them develops a point—sometimes a question—which should provide ample subject matter for a meditation, together with the prayers accompanying it. Most of the divisions pre-suppose the reading of scriptural passages, the texts for which are given as chapter headings. The subject throughout is Christ the King, studied in His various attributes, seen through the eyes of those who write. It is obviously the aim of the book not merely to stimulate the reader's interest in our Lord, or in religion—but to enlarge his vision of our Lord as well. If the book succeeds in its aim with any individual reader, that reader, by the time Easter has come around, will have thought and prayed deeply on his relationship to Christ his King in many fields: the relationship of worship, of love, of faith; the responsibility for extending His Kingdom on earth through missions, and through our own political and economic and social institutions.

HAROLD M. WILSON.

Bishop and Saint

SAINT JOHN FISHER. By Fr. Vincent McNabb, O.P. Sheed & Ward. 1935. Pp. 126. \$1.75.

THIS ACCOUNT of the life and death of the martyred Bishop produces in the mind a sharply etched portrait, built up by a series of vivid and dramatic passages, presented somewhat after the manner of a moving picture. We see a tall, lean Yorkshireman, a very gallant Christian gentleman, a learned intellect, and a noble and saintly character. He fell upon evil times; he offended the king in the matter of the king's marriage with Anne Boleyn, but the final choice which led to his death was the same as that which brought Sir Thomas More to the scaffold. Both men were willing to take the oath which concerned the succession to the throne, but both refused to subscribe to the preamble in which they were required to deny the papal authority and to acknowledge the royal supremacy.

As Fr. McNabb tells it, the story has the elements of an ancient tragedy, in which fate closes in upon the man. There is artistry in his method of bringing into relief the high lights of the saintly John Fisher's character and career. Members of the ancient Catholic Church of England will be repelled by his partisanship. However, he makes one shrewd observation. "There never was a struggle between the Church of England and the Church of Rome. But there was a long struggle, centuries old, between the Church of England and the Crown of England" (p. 48). One might perhaps change the last phrase to "the Popes of Rome and the Crown of England." Whether one agrees with

the author's point of view or not, he has drawn an unforgettable picture within the compass of a small volume that is well worth reading.

MOTHER MARY MAUDE, C.S.M.

Worship and Intercession

WORSHIP AND INTERCESSION. By Ruth Hardy. With a Foreword by the Bishop of Bradford. Longmans, Green. 1936. Pp. xiii-96. \$1.60.

THIS IS A WISE, understanding, and persuasive little book, based on sound doctrinal teaching. The author is a doctor in the mission field and a well instructed member of the Church of England. The readers to whom she addresses herself would seem to be busy persons, who are faithful to their Christian and Catholic duties but who find intercession difficult for one reason or another. Her main thesis, set forth with quotations from Dr. Kirk's *Vision of God*, shows that the characteristic act of the Christian soul is worship in response to the vision of God; and that this vision also compels intercession, for the soul that worships desires that God be glorified not in herself alone, but also in others. Intercession is defined as "Christ reaching other souls through us." There is some good practical advice as to how such intercession, both general and particular, may be mapped out for daily use.

The Bishop of Bradford in his Foreword tells us that the reading of the book has helped him. If the occasional tendency to a didactic tone be overlooked it will doubtless prove of great help to many readers and should enable them to enter into what intercessory prayer has meant to the saints and may mean to themselves.

MOTHER MARY MAUDE, C.S.M.

Mark Sullivan's Sixth Volume

THE TWENTIES. Vol. 6 of Our Times. By Mark Sullivan. Scribners. 1935. \$3.75.

MARK SULLIVAN has done a good piece of work in the six volumes dealing with the history of our times from 1900 to 1925. It is a rather difficult task to write about recent history dispassionately and discriminatingly, but our author has done what is generally regarded as an acceptable piece of work. Not the least interesting feature of these volumes and of course of the present one are the pictures and cartoons that are reproduced, and the author's characterizations of important figures of the time. His characterization of Harding is a striking illustration of his effectiveness in this connection. As a sidelight on Harding's character, Sullivan recalls that when he was a candidate, the Republican campaign managers sent a well-known writer to go with him to the Baptist Church, but Harding vetoed the action saying that he really was not the religious man that this exploitation would indicate and that this was Communion Sunday, and although he was a member, he doubted whether he was good enough to take Communion. The list of plays, books, and motion pictures, and comments on them constitutes another interesting feature.

CLINTON ROGERS WOODRUFF.

Who's Who in Mythology

THE WORLD OF MYTHS. By Frank Chapin Bray. A Dictionary of Mythology. Crowell Co. 1935. \$2.00.

MR. BRAY has given us a most fascinating book with regard to the myths of the world. To use his own expression it is a "who's who in mankind's mythology." He groups them under Europe and the Mediterranean, Asia, Africa, The Pacific, and The Americas. In addition to the subject matter which is concisely stated, there is an admirable index which adds greatly to the value of the book, from which it is hard to tear oneself away.

C. R. W.

THE CHURCHES are the greatest influence in this world of ours to overcome the present tendency toward greed.

—Franklin D. Roosevelt.

NEWS OF THE CHURCH

Dr. Gardner Chosen New Jersey Coadjutor

New York Clergyman Announces
Acceptance of Election; New Plan
of Nomination Found Valuable

RENTON, N. J.—At a special convention of the diocese of New Jersey held here March 10th, the Rev. Dr. Wallace J. Gardner, vicar of the Chapel of the Intercession, New York City, was elected Bishop Coadjutor of the diocese on the fifth ballot. He has announced his acceptance of the election.

Nominations were received from a committee of fifteen, of which the Rev. Dr. Lyttleton E. Hubbard was chairman, appointed by the special convention held last January. Other nominees of the committee were the Rev. Messrs. John Crocker, Louis W. Pitt, Thomas A. Sparks, and the Rev. Dr. Don Frank Fenn. The Rev. Ernest Pugh of St. John's, Somerville, was nominated from the floor.

It was felt on all sides that the nominating committee, particularly by its ability to spend considerable time in the study of the record of the men whose names were brought to its attention, was an exceedingly valuable innovation. It was made plain at the convention that the capacity of the committee was only advisory, and that nominations from the floor were perfectly in order.

Before the election took place, Canon Crocker addressed the convention declining his nomination on the grounds that he had neither parochial nor administrative nor business experience, and that while he did not characterize it as indispensable he believed that his work as student chaplain at Princeton was of sufficient importance to the Church that he should be allowed to continue it as the sphere of his greatest influence.

The actual election was held in the recently completed crypt of Trinity Cathedral, and was preceded by prayers. On the fifth ballot Dr. Gardner had 81 clerical votes and 45 lay, a clear majority, since only 76 clerical and 43 lay were necessary to an election. The choice of the diocese was then made unanimous.

Letter to Chicago Clergy Urges Missionary Giving

CHICAGO—In response to the National Council's emergency call for missionary funds, Bishop Stewart has dispatched a letter to all of the clergy in the diocese of Chicago, informing them of the situation and asking for special contributions. In several parishes, offerings are being devoted to the purpose.



THE REV. DR. WALLACE J. GARDNER
Bishop Coadjutor-Elect of New Jersey

"American Church Monthly" to Give Catholic Congress 16 Pages of Each Issue

NEW YORK—Beginning with its April issue, the *American Church Monthly* will be increased in size to 80 pages in place of the usual 64, 12 of the additional 16 pages being devoted to the dissemination of news and information about the Catholic Congress.

"These pages," an editorial in the *Monthly* states, "will be wholly under the direction of the Congress Committee, and the editorial staff of the *Monthly* will not attempt to control them in any way.

"We feel sure that many who are interested in the cause of Catholicism in the Church will welcome the opportunity afforded for obtaining more frequent news of Congress activities than has been possible through the issue of the excellent, but sporadic, *Bulletins*, which have heralded Congress events in the past."

Dean Bratenahl of Washington Cathedral Will Retire in May

WASHINGTON—The Very Rev. Dr. G. C. F. Bratenahl, for 20 years dean of Washington Cathedral, retires from the deanship in May and will become dean emeritus and general supervisor of iconography at the Cathedral. He will continue as chairman of the building committee. His services over a period of two decades on Mount St. Alban have been of incalculable value and the Cathedral is considered fortunate in that he will retain a close connection with the development of the structure, now about one-third finished.

Bishop Freeman announces that a new piece of construction work will be started on the Cathedral this spring, which will bring the available seating capacity up to 2,500.

Bishop Remington's Decision Not Made

Eastern Oregon Missionary Head
Will State on April 1st Whether
He Can Accept Deanship

PENDLETON, ORE.—Bishop Remington of Eastern Oregon, recently elected dean of the Philadelphia Divinity School, in a letter to Bishop Cook of Delaware, president of the joint boards of the school, has announced that, while he cannot definitely answer the question whether he will accept the call, he expects to be in a position to do so by April 1st.

The reason given for setting this date is that at that time it will be possible for him to ascertain what the financial status of the missionary district of Eastern Oregon, which received the largest cut given to a domestic district in the 1936 budget, will be. Bishop Remington states that he does not feel at liberty to begin any new work in the Church until he can turn his present work over to his successor "without loss or harm." This, he states, would require at least a year.

Bishop Remington's letter read in part as follows:

"Dear Bishop:

"May I express to you and the members of the joint boards my appreciation of the honor conferred upon me in the election as Dean of the Divinity School in Philadelphia. This constitutes a real call to missionary service in the Church, particularly since the proposed plan contemplates a new venture in the training of young men for the ministry.

"Before going any further, however, I must tell you definitely that I am not in a position to consider such a call until the future of the missionary district of Eastern Oregon, of which I am still Bishop, has been determined and the financial support of its work assured. The merging of the missionary district of Eastern Oregon with the diocese of Oregon has been proposed but under the present circumstances it is still uncertain and could not be affected for a year at the most. In the meanwhile the National Council has found it necessary to cut appropriations for our support in the sum of \$5,000, which if it is not raised will cause the abandonment of much of the work we have been building up

(Continued on page 376)

Penna. Pledges \$12,700 to Meet Mission Crisis

NEW YORK—The executive council of the diocese of Pennsylvania has definitely assumed \$12,700 as a pledge to relieve the current missionary crisis in addition to all other expectancies in diocesan support of missions. This is one of many responses giving rise to confidence in ultimate success.



SOCIETY OF CATHOLIC MEN OF ST. ANDREW'S, MAYAGUEZ, PUERTO RICO

This picture shows the society with their banner after a Mass held on February 23d in commemoration of the first anniversary of its founding. The society has been growing "by leaps and bounds" under the leadership of the Rev. Luis Meyer, according to the Rev. F. A. Saylor, the rector.

\$1,000 to Avoid Deficit Gathered in Minnesota

MINNEAPOLIS, MINN.—Plans are being completed for the diocese to give its response to the National Council deficit before March 31st. Although no general appeal had been made up to March 10th, approximately \$1,000 had been received from interested individuals. Upon hearing of the grave conditions one of the missionary priests asked the executive secretary of the diocese to send the \$30 which the diocese was paying him to the National Council for the next three months.

A small Young People's Fellowship group, upon being told of the crisis, planned a birthday party to which they brought their contributions totaling approximately \$5.00.

Churchmen, old and young, are evidently aroused to a sense of responsibility for the missionary cause of the Church.

Coöperation Between Doctors and Church Aim of Milton Abbey

LONDON—A statement written by the late Bishop of Salisbury, the day before his death, with reference to Milton Abbey, appears in the *Salisbury Diocesan Gazette*:

"The purchase of the Abbey house by the Rev. John Maillard," the statement says, "will probably be completed early in the New Year. It is the intention of the Ecclesiastical Commissioners to convey the Abbey Church to the Salisbury Board of Finance immediately after the purchase of the house is completed. Mr. Maillard's desire is to make Milton Abbey the center of a great experiment in co-operation between the medical profession and the spiritual ministrations of the Church for the healing of mental sufferers. The object is to treat cases of nervous disorder and what are called border-line cases, and we are assured on high medical authority that an institution of this kind is one of the great needs of medical science."

Non-Church Member Gives Forward Movement Manual to 25 WPA Workers

MEDINA, OHIO—Twenty-five WPA workers here are using the Forward Movement manual, thanks to the interest of a woman in extending the influence of the booklet of Bible readings and meditations.

The mother of one of the young people of St. Paul's Church here called on the rector, the Rev. J. P. Brereton, and asked for 25 copies. Mr. Brereton, interested especially because the woman was not a member of the Church, asked her plans.

She explained that she had received so much good from the manual that she wanted others to learn of it. She told the WPA foreman of the manual, and gave him a copy.

The foreman later asked her for additional copies, saying it was just what his men wanted.

"Denomination" Called Divisive Term

NEW YORK (NCJC)—The National Religious Publicity Council, at its annual meeting today, appointed a committee to recommend a better term for general use than the word "denomination." Use of the term "denomination" was declared to be objectionable on the ground that it is a "divisive term." The committee will attempt to formulate a term which will have a constructive connotation.

"Believe it or Not"

BRYAN, TEX.—At the 17th annual council of the Church students in the diocese of Texas at Bryan there were more students present at the early celebration of the Holy Communion Sunday morning than there were present at the dance the night before and it was a highly successful dance with a large crowd in attendance.

Dr. Gardner Noted for New York Work

New Jersey Coadjutor-Elect on Diocesan Board of Religious Education; Active in Other Enterprises

NEW YORK—The election of the Rev. Dr. J. Wallace Gardner as Bishop Coadjutor of the diocese of New Jersey aroused considerable interest in New York. Dr. Gardner has been in the diocese of New York less than three years, but in that time he has become prominent in several of the most important enterprises of the diocese. He is a member of the diocesan board of religious education, the activities of which are a force throughout the diocese, and is associated with other committees. An alumnus of the General Theological Seminary of the class of 1911, he is a trustee of the seminary to serve until 1939. As vicar of the Chapel of the Intercession, where in June, 1933 he succeeded the Rev. Dr. Frederic S. Fleming who at that time became rector of Trinity parish, Dr. Gardner has carried on the fine traditions of that chapel and has already established new traditions by his own work. He has been much in demand for special preaching and for counsel, both to individuals and to groups.

Dr. Gardner was born in Buffalo, N. Y., on July 25, 1883, the son of Frederick A. Gardner and Sarah Jane McConnell Gardner. After graduating from the high school in Catskill, N. Y., he went to St. Stephen's College. He received the degree of Bachelor of Arts there in 1906, his Master's degree in 1910, and the Doctorate of Divinity in 1923. On graduation from the General Theological Seminary in 1911, he was made deacon in the same year by Bishop Doane of Albany and advanced to the priesthood in 1912 by Bishop Burgess of Long Island.

All his ministry before coming to the Intercession was spent in the diocese of Long Island. He was successively chaplain of St. Giles the Cripple, Garden City, L. I.; chaplain of the Cathedral Schools of St. Mary and St. Paul, Garden City, L. I., and rector of St. Paul's Church in the Flatbush section of Brooklyn. Dr. Gardner is not married.

Historic Prayer Book Given to Seabury-Western Seminary

CHICAGO — The library of Seabury-Western Theological Seminary has received an interesting Prayer Book and Bible, printed in 1715 during the reign of George the First. It is the gift of the family of William S. MacHarg of Evanston and was presented by Mrs. Joseph Halsted.

An interesting feature of the book is the chronological index, beginning with the Creation, 4004 B.C., and running down to the writing of the Gospel of John in 96 A.D. The history of the world is divided into seven ages, the seventh beginning with the birth of Christ. The volume has been added to the collection of Bibles and Prayer Books which is housed in the Hibbard Old Testament library.

"Schools" for Laity Urged in Chicago

Dr. Kinsolving Asserts Educated Lay Leadership Necessary to Assist Clergy in Advancing Church

CHICAGO—Proposals for the establishment of what he termed "post-graduate schools" in connection with parishes as a means of developing an educated lay leadership were made by the Rev. Arthur Lee Kinsolving, rector of Trinity Church, Boston, in Chicago for the Lenten noon-day services at the Harris Theater.

Dr. Kinsolving made the suggestion in discussing the work of the Forward Movement and methods of reaching laity in a larger way. He told of plans in Trinity Church, Boston, whereby some 100 women are being trained to carry the message of the Church to others.

CLERGY CANNOT CARRY ENTIRE LOAD

It is impossible in these modern days, said Dr. Kinsolving, for the clergy to carry the entire load of winning others to the Church. He pointed particularly to the matter of religion among college and university students. Part of his plan in Trinity, Boston, is to have the group being trained undertake to reach students after the training period is completed.

"In the final analysis, we must rely upon the laity to do a big share of the job of winning others to the Church," declared Dr. Kinsolving, speaking to a group of laymen. "And to do this, the laity must be educated; they must know the Church and know what she teaches and stands for. Post-graduate schools, comparable to post-graduate courses in our colleges, would provide the means of training such lay leaders."

CALLS FOR LOYALTY

Declaring that existence in this modern world cannot be administered by codes, Dr. Kinsolving in his noon-day addresses called upon laymen to adopt loyalty to God as the only anchor that will hold the ship of life in these days of shaky standards and instability. Faith, hope, and love were prescribed by Dr. Kinsolving as cures for present-day cynicism and skepticism.

Soup-Kitchen for Negroes Serves up to 300 a Day

KINSTON, N. C.—The Rev. James E. Holder, rector of St. Augustine's Church, has been operating a free soup-kitchen for needy colored people of Kinston. As high as 300 or more have been aided in a single day, according to the *Kinston Morning Herald*, which adds:

"No eligible applicant for food is turned down, but every case is subject to thorough investigation. In that connection, no children are served until their parents have been interviewed. All in all, a lot of warm blessings are being dished out of the parson's stew pot."

School of Sociology to Study "Grace and Nature"

LONDON—The summer meeting of the Church Union 12th school of sociology will be held at Keble College, Oxford, from July 28th to August 1st. Under the general heading of Grace and Nature, the following subjects will be considered: July 28th, Grace and the New Creation, by the Rev. A. M. Ramsay, vice-principal of Bishop's Hostel, London; July 29th, Natural Law and the Creation, by the Rev. Dr. H. S. Box; July 30th, The Church and the World, by the Rev. A. G. Hebert; and July 31st, Grace and Nature, by the Rev. C. S. Gillett, principal of the theological college, Chichester.

Work for Good in Social Order, Methodist Plea

ALLENTOWN, PA. (NCJC)—A new type of Christian is called for in the report of the Social Service Commission of the Philadelphia Annual Conference of the Methodist Episcopal Church, at its 149th session here, which closed March 9th.

"There is needed a new type of Christian, a more complete type, a Christian who is not only good himself, but who makes good in the social order; one who so loves God that he will battle for the emancipation of his oppressed neighbor," the report declares. "Had the Church of Russia sponsored Jesus' social message a half a century ago, there would have been no need for a Stalin today. But if the Christian Church in the U. S. A. will now spring to its feet and demand a social conscience which will command the respect of the oppressed millions, America may yet be saved from a similar fate. But the action must be speedy, for any day the red light may flash on the Highway of Washington and Lincoln and block all traffic in freedom and progress."

Church Furniture Made by Swedish Pastor Dedicated

ROCKFORD, ILL.—A baptismal font, altar, credence table, and hymn board, designed and executed by the Rev. William Tullberg, associate pastor of Emmanuel Church, were on March 1st installed and dedicated by the Rev. Fr. Tullberg in the Masonic Cathedral in which he conducts services in their native tongue for Swedish residents of Rockford. Swedish women had made a chasuble in the style of those used in Sweden since the seventeenth century, which Fr. Tullberg wore at the service.

149 Confirmed at St. Martin's

NEW YORK—On the evening of Quinquagesima, February 23d, at St. Martin's Church, Harlem, the Rev. J. H. Johnson, vicar, presented to Bishop Gilbert, Suffragan of New York, a confirmation class of 149 persons before a congregation of 2,000. The confirmation service came on the 8th anniversary of the establishment of St. Martin's, during which time some 1,200 persons have been confirmed.

Crisis Will be Met, Indications Show

Only \$80,000 Still Lacking to Prevent Budget Cuts; Bishop Gooden's Letter Brings Wide Response

NEW YORK—Victory is definitely beginning to dawn on the horizon of the missionary crisis, as indicated by present reports. By March 14th the office of the National Council treasurer reported the total to be within \$80,000 of the \$127,100 which must be in hand or in pledges by March 31st to maintain the budget at even the 1935 level. Further, it is known that plans and efforts have been undertaken in at least 55 dioceses and districts, and only some twenty of these have yet reported. The gifts so far received are in direct response to bulletins and other information sent out from headquarters; nearly all the planned and organized effort by dioceses, parishes, and other groups, notably the Woman's Auxiliary, has yet to be finished and reported.

Twenty-three "projects" (i.e., efforts to relieve specific proposed cuts to be applied March 31st) have been adopted, others are under consideration, and there are also undesignated gifts and pledges. Readers of the *Spirit of Missions* are responding directly. The treasurer's office reports an extraordinary return from people who have read the letter from Bishop Gooden, suffragan of Los Angeles, advocating a gift of a dollar from every individual. The letter appeared in two of the Church weeklies on March 7th and in a third on March 15th. The response was immediate, readers sending amounts varying from \$1.00 to \$200, citing Bishop Gooden's letter as the reason for the gift.

Rector Takes Leave of Absence

BALTIMORE, MD.—The Rev. Richard Allen Hatch, rector of Grace and St. Peter's Church, Baltimore, has been granted a six months leave of absence, during which time the parish will try to adjust its differences. The Rev. Mr. Hatch will pursue special work. He has not resigned as rector.

Carleton Anglo-Catholic Club Becomes SYA Ward

NORTHFIELD, MINN.—The Anglo-Catholic Club of Carleton College has been established as a ward of the Seven Years Association, following recently completed negotiations with the London headquarters of the SYA, according to F. William Orrick, who is stationmaster of the Carleton group.

The literature of the SYA is placed on a table in the rear of the crypt chapel in the college chapel, and attempts are being made to interest other students in the organization.

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Social Salvation

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"Among the various books on social Christianity this is one of the most satisfactory." *The Living Church.* \$2.00

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Minnesota Coöperates in Forward Movement

MINNEAPOLIS, MINN.—Clergy of the diocese report a largely increased demand for the Forward Movement Lenten booklets; the women of the Church throughout the diocese are using weekly the program for women, Religion in Family Life; and the March issue of the diocesan paper, the *Minnesota Missionary*, was the Forward Movement number carrying articles by the national chairman, Bishop Hobson of Southern Ohio; by the diocesan chairman, the Rev. Conrad H. Gesner, rector of the Church of St. John the Evangelist, St. Paul; by the provincial representative of the women, Mrs. Charles P. Deems, Minneapolis, and by the youth member of the diocesan commission, D. Louise Hatfield, St. Paul. The executive council of the Young People's Fellowship in the Minneapolis district recommended the booklet for distribution and use by members of all the parochial groups in this large district, and to enlarge the scope of the Movement held a quiet day led by their adviser, the Rev. Gordon E. Brant, in All Saints' Church, Minneapolis, Saturday, March 14th.

Invitations to 1937 World

Conference Sent to Churches

NEW YORK (NCJC)—Official invitations to denominational bodies in the United States and Canada to appoint delegates for the World Conference on Church, State, and Society in Oxford, England, in July, 1937, were sent on March 6th to the leaders of the various non-Roman denominations in the two countries by the American Section of the Universal Christian Council, 287 Fourth avenue, New York.

A total of 80 delegates will represent all the major Church bodies in the United States and Canada. In addition consultants to the number of approximately twenty-five will be chosen for special competence in the subjects to be considered by the World Conference.

The chairman of the Section responsible for American participation is the Rev. Dr. S. Parkes Cadman; the vice-chairmen, Mrs. William Adams Brown and Dr. J. Ross Stevenson; and the executive secretary, the Rev. Dr. Henry Smith Leiper.

Montclair Church School Uses

Movies for Missionary Study

MONTCLAIR, N. J.—All departments in St. Luke's Church school, Montclair, above the primary department, are having fifteen minutes of moving pictures every Sunday morning during Lent. The pictures deal with some aspect of the Church's mission task in foreign lands—in Japan, China, and India. The children, after seeing the movies, then go to their classes where they hear the Lenten story provided for Lent and then discuss both the story and the movie, telling what they think about what they have seen and heard. The pictures are being provided by the Religious Motion Picture Foundation of New York City.

Launch Campaign Against Atheism

Bishops Freeman and Tucker Are Leaders in Movement Inaugurated at Conference in Richmond, Va.

WASHINGTON (NCJC)—A campaign against atheism and Communism in the United States will be launched as a result of a recent conference at Richmond, Va., of a large group of religious and lay leaders.

The meeting was held in historic old St. John's Church, made famous by Patrick Henry in his "Give Me Liberty or Give Me Death" revolutionary speech. The crusade will be known as "America for God."

Among the leaders behind the movement are Bishop Freeman of Washington, Bishop Tucker of Virginia, Bishop Edwin Mouzon of the Methodist Episcopal Church, the Rev. John Fraser, Baltimore University Baptist Church, the Rev. A. Z. Conrad, Park Street Church, Boston, Monsignor Monaghan, Baltimore, Dr. William J. Darby, secretary of the Washington, D. C., Federation of Churches, the Hon. Alfred E. Smith, and Max I. Reich, president of the Hebrew Church Alliance.

Efforts will be made to enlist all clergymen in a fight against Communism and all forms of atheism.

Parish Holds Service While

Rector Undergoes Operation

LITTLE ROCK, ARK.—On Ash Wednesday at 8:30 A.M., a service was held in Christ Church for the rector of the parish, the Rev. Dr. W. P. Witsell, who was in Baltimore, Md., being operated on at Johns Hopkins Hospital at the same hour. A large crowd attended, both of members of the parish and of people from the community. The service was conducted by the senior warden, Grover T. Owens, assisted by one of the lay readers, Gordon S. Rather.

At the regular Ash Wednesday service which began at 10 A.M., Bishop Saphore of Arkansas delivered prayers for the complete recovery of Dr. Witsell.

Bishop Remington's Decision Not Made

—Continued from page 373—

for the past thirteen years. A vigorous campaign is now being carried on in the Church to prevent these cuts. March 31st is the date set for the close of the campaign. You will understand therefore, why I am asking you to allow me to postpone any decision in this important matter until the Church declares what financial support it will give Eastern Oregon. A definite answer can be given by April 1st. Furthermore I do not feel myself at liberty to begin any new work in the Church until I can turn my present work over to a successor without loss or harm. This would require at least a year."

Bishops Tell What Budget Cut Means

Crippling of Work in Missionary Field Forecast if \$127,100 is Not Received by March 31st

NEW YORK—Among first-hand comments from the missionary bishops about the impending cuts in their work are these: (The figure in parenthesis is the amount of the proposed cut.)

"Cuts in appropriations have already caused suffering and even death to my clergy. Extension of fields has required from the clergy such travel by automobile as is beyond human endurance."—*Bishop Mize of Salina.* (\$1,398.)

"As I look over the field, I cannot see where any work dare be discontinued. That would be outrageous from any Christian standpoint. It simply cannot be. We have taken all out of stipends they will bear. We have taken all out of travel it will bear."—*Bishop Cross of Spokane.* (\$1,790.)

"The Valentine and Chadron Deanery in Western Nebraska extends about 550 miles. At present there is but one priest in this entire field. We had hoped to have a resident priest in Chadron, but there is no hope of this coming to pass if the appropriations for 1936 are cut."—*Bishop Beecher of Western Nebraska.* (\$1,642.)

"Nevada has nothing left to cut except salaries. Our travel already costs four times the amount given us by the National Council. There would be no alternative to the dismissing of men and the abandonment of very large fields, in some instances where we are the only ministers of religion. . . . This means not only breaking faith with those who have hitherto relied on our ministry, but the abandonment of territory to the weird and queer sects which infest our western land. In much of the territory covered by seven counties with an area of 80,000 square miles, ours is the only non-Roman and non-Mormon ministry."—*Bishop Jenkins of Nevada.* (\$1,337.)

Gifts and pledges totalling \$127,100 must be in the hands of the Council by March 31st if these cuts are to be restored.

Margaret Hall Clear of Debt

VERSAILLES, KY.—A recent gift to Margaret Hall School has made it possible to pay the mortgage and other debt, and purchase a new heating plant. Over five years ago, when the Order of St. Anne took charge of the school, another lay person paid more than half of the mortgage. This is the first time in the nearly forty years that the school has been in this city that the school has been free of debt. The current enrolment is the largest in years.

Virginia Forward Committee

RICHMOND, VA.—The board of religious education of the diocese of Virginia has been appointed the committee on the Forward Movement in the diocese. As a means of strengthening its work, the board is publishing an excellent mimeographed bulletin, *Contact*.

Mid-Lent Christmas Tree Festival in Louisiana

HOUMA, LA.—At St. Andrew's Mission on Bayou Dularge, in Terrebonne parish, Louisiana, Christmas comes on December 25th as elsewhere. The celebration of the Christmas Tree Festival, however, is usually postponed until spring in order that the families of the trappers, many of whom are out in the marshes at Christmas time, may be able to attend.

This year the celebration was held on March 7th. The program included the singing of Christmas hymns, the telling of the Christmas story, the distribution of presents to eighty or more children and young people connected with the mission and the day school, and the distribution of candy to old and young.

This year marks the conclusion of a quarter of a century of the life of St. Andrew's Mission, Bayou Dularge, as services were first held in this neighborhood in the summer of 1911 by the rector, the Rev. G. L. Tucker, who is still in charge. For some years, services were held in a private house, and later on, through the generosity of friends and particularly the Woman's Auxiliary, the mission building was erected. This serves for school house, church building, and social center. The platform at one end of the large assembly room holds the altar, lectern, and pulpit, and these are curtained off when the room is not used for Church services.

Warns Against Powerful Army

LITTLE ROCK, ARK. (NCJC)—A warning that a tragedy might occur in this country similar to that which recently happened in Japan if the United States Army became as powerful, dominating in forcing appropriations through Congress, and as socially prominent as that of Japan, was made here March 2d by the Rev. J. B. Hunter, pastor of the Pulaski Heights Christian Church.

Mr. Hunter was engaged in missionary work in Japan for six years and is familiar with political problems in that country.

"Militarism, regimentation, and fervent nationalism, to which many nations, including the United States, are hurrying, caused the assassinations," he said. "This tragic episode may cause the people to awake to the danger which their civic leaders constantly incur when they seek to serve the interest of the people instead of the military clique. It should warn the people of every nation that they have more to fear from their own militarists than from any foreign militarists."

New Chapel for Colored Parish

ROCHESTER, N. Y.—St. Simon's Church, Rochester, the Rev. F. L. Brown, rector, dedicated its chapel January 24th at a service in commemoration of the first year of successful operation of their new church without debt. St. Simon's Church for the colored people of Rochester was built and dedicated a year ago from funds raised by the members and from contributions made throughout the city, free from indebtedness of any sort.


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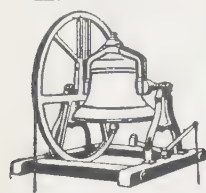
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Plan Pilgrimage to Churches in England

Frank W. Hughes, Dr. Prince to
Lead Groups in 3d Annual Tour of
Historic Cathedrals and Abbeys

CHICAGO — Announcement is made by the Church Club of Chicago of the third annual educational pilgrimage of American Churchmen and women to English Cathedrals and abbeys this coming summer.

The pilgrimage group will sail in two sections, the first leaving New York on June 13th, under the leadership of Frank W. Hughes, prominent Chicago layman and business man. The second will sail June 27th, with Dr. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest.

Both Mr. Hughes and Dr. Prince are native Englishmen and are thoroughly familiar with the English country sections which will be visited. Some of the points to be visited include: Holy Trinity Church, Stratford, where Shakespeare is buried; Wells and Glastonbury Cathedrals; Exeter, Salisbury, and Winchester; Canterbury, St. Paul's, London, and Westminster Abbey. The English trips will be made in chartered motor coaches under direction of the party leaders and special guides employed for the purpose.

Extension trips to the continent of Europe will follow the English country and Cathedral tour. The English educational pilgrimage idea was inaugurated two years ago by J. D. Allen, chairman of the Church Club board.

Bexley Hall Students Preach at Church of the Holy Spirit

GAMBIER, OHIO—The members of the senior class of Bexley Hall are special preachers at the Church of the Holy Spirit, Gambier. This is the first time that the seniors have coöperated in the Lenten program of the Church of the Holy Spirit, of which Dr. Roache, professor of Old Testament at Bexley Hall, is now locum tenens. The weekly program is built around the meditations of the Forward Movement Lenten booklet.

Wil King's Work Praised

BOSTON, MASS.—Wil King, whose widely known etchings often appear on the cover of THE LIVING CHURCH, has been showing 20 watercolor landscapes at the Good-speed gallery, Boston, Mass. The pictures, which are exciting much interest in the East, were done in Mexico and Wisconsin.

Quiet Day for Washington W. A.

WASHINGTON—The Woman's Auxiliary of the diocese of Washington held a Quiet Day for women on March 3d at St. Alban's Church, the Rev. Charles Warner, rector. The Rev. Dr. D. Frank Fenn of Baltimore was the speaker.

Cathedral Service Marks

President's Anniversary

WASHINGTON—On March 8th there was a special service in Washington Cathedral, marking the anniversary of President Roosevelt's inauguration, a custom established by the Bishop of Washington. Both the President and Mrs. Roosevelt were present, as were also Vice-President and Mrs. Garner and most of the Cabinet members, together with a large congregation, which overflowed the great choir. In his address Bishop Freeman quoted the President's words in the recent Brotherhood Day radio talk to America:

"I make these words of my President my own," he declared. "This is no time to make capital out of religious disagreement, however honest. It is time rather to make capital out of religious understanding. . . . I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a religious awakening."

Twin City Synagogues Hold Institute on Judaism

ST. PAUL, MINN. (NCJC)—The second annual Institute on Judaism for clergy and religious educators was held at Mount Zion Temple, St. Paul, and Temple Israel, Minneapolis, with many Christian clergymen in attendance.

The Institute was devoted to a consideration of two main subjects. Dr. Israel Bettan, professor of Homiletics at Hebrew Union College, Cincinnati, lectured on Early Preaching in the Synagogue, and Dr. Felix A. Levy of Chicago, president of the Central Conference of American Rabbis, on The Historic Attitude of Judaism Toward Christianity.

The Institute was directed by Rabbi Harry S. Margolis of Mount Zion Temple, St. Paul, and Rabbi Albert G. Minda of Temple Israel of Minneapolis.

Two Parishes, Two Colleges, Hear Fr. Chalmers in Mission

GENEVA, N. Y.—The two parishes in Geneva, Trinity Church, the Rev. S. H. Edsall, rector; and St. Peter's Church, the Rev. H. H. Hassinger, rector; together with the Christian Associations of Hobart College and William Smith College, Geneva, united in St. Peter's Church for a mission conducted from February 2d to 9th, for children and adults, by the Rev. William Scott Chalmers, O.H.C.

Bermuda Missions Postponed

NEW YORK—Owing to the sudden death of the wife of the Lord Bishop of Bermuda, a series of missions arranged to be held in that colony by the Rev. Walter E. Bentley of New Dorp, Staten Island, has been postponed until autumn. During Lent, Fr. Bentley is holding missions in Long Island, and during May and June he will take charge of the Cathedral of St. Luke at Ancon, Panama, Canal Zone, while Dean Wragg is on vacation.

700 at Dinner in Honor of Fr. Sill

Notables Commemorate 30th Year of Kent School, 62d Birthday of its Founder in New York

NEW YORK—Seven hundred guests were present at a dinner given on March 10th at the Commodore Hotel to commemorate the 30th anniversary of Kent School and the 62d birthday of its headmaster, the Rev. Dr. Frederick H. Sill, O.H.C. At the speakers' table were the Presiding Bishop; Governor Wilbur L. Cross of Connecticut; Sir Edward Beatty, chancellor of McGill University, Montreal, Canada; Edward T. Gushee of Detroit; Frank J. Humphrey, president of the Kent School Fathers Association; Charles W. Appleton, who acted as toastmaster, and Fr. Sill. After highly laudatory speeches from the others, Fr. Sill returned thanks in a brief speech. He said in part:

"Kent should be described as an independent rather than as a private school. It represents those schools which carry on their work without any outside interference.

"Even our boards of trustees are most generous in giving headmasters and their associates scope to develop along the lines indicated by the internal conditions of our school life. We in our independent schools are under no obligation to any dominant political party. We are free to go our way, trying out various schemes for improving the course of study and the technique of education without being at the mercy of faddists who are continually turning to the public, or dependent, schools for their own particular research work."

Two very different features of the evening won almost equal applause. Wilbur L. Cross, 3d, grandson of the Governor of Connecticut, a student in the school, standing beside his grandfather's chair, read an original ode in honor of Kent and Fr. Sill.

The other feature was the reading by Governor Cross of a letter from President Roosevelt to Thomas Hewes of Hartford. The letter ran as follows:

"Dear Tom:

"When you and the other friends of Kent School gather at the school dinner on Father Sill's birthday, I should greatly appreciate it if you would extend to the guest of honor my hearty felicitations. Father Sill has so infused his dynamic personality into Kent School that it may truly be said that he has created the institution, body and soul. All who hold high educational ideals in honor admire the marvelous work Father Sill has accomplished.

"Very sincerely yours,
"FRANKLIN D. ROOSEVELT."

Kansas Clergyman Honored

PITTSBURG, KANS.—The Rev. O. F. Crawford, rector of St. Peter's Church, Pittsburg, recently received the Silver Beaver award, highest honor given by the national council of Boy Scouts to a member of a local council, in recognition of his activity in community affairs and service to boyhood over a period of years.



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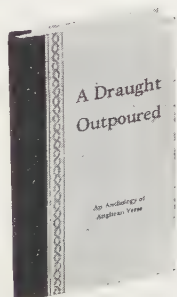
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Albany Drive to Aid Council Initiated

Bishop, Clergy, Woman's Auxiliary,
and Parishes Join in Raising Funds
for National Church's Work

ALBANY, N. Y.—Presenting the crisis statement of the National Council to the diocesan council, Bishop Oldham was joined by that body in a desire to inform the clergy and diocese of the situation, urging all to help.

As an initial effort, the Bishop headed the list of his clergy in making a personal, sacrificial gift and requested all of them to follow him with at least a one dollar gift. In less than a week, with responses from less than one-third of the rectors, the clergy offering was more than \$300.

The president of the Woman's Auxiliary voluntarily led that organization in a similar way, urging a sacrificial gift from each parish branch.

The clergy have informed their people, and the response is a generous one, many parishes promptly falling in line.

In addressing the clergy, Bishop Oldham conveyed the conviction of their diocesan council that the diocese of Albany should assume as its share at least the amount of its shortage in "expectation" set for the past year. "We felt," he said, "that in a measure we were responsible for the deficit, and determined, at whatever risk, that we cannot accept such responsibility. . . . This is a venture of faith on the part of your council; and I trust you will not only approve but justify it."

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., New York and Milwaukee.)

ABINGDON PRESS, New York City:

Challenge and Power. By Wade Crawford Barclay. \$1.00.

THE BOBBS-MERRILL COMPANY, Indianapolis, Ind.:

See These Banners Go. By Frank S. Mead. \$2.00.

THE BRUCE PUBLISHING COMPANY, Milwaukee, Wis.:

Church Property and Its Management. By H. A. Frommelt. Illustrated. \$3.00.

Rome From Within. By Selden P. Delany. \$2.00.

THE DOLPHIN PRESS, Philadelphia:

William McGarvey and the Open Pulpit. By Edward Hawks. \$2.00.

FUNK & WAGNALLS CO., New York and London:

A New Standard Bible Dictionary. Third Revised Edition. Edited by Melancthon W. Jacobus, D.D., Elbert C. Lane, D.D., and Andrew C. Zenos, D.D., with the assistance of Elmer J. Cook, B.Litt., in association with American, British, and German Scholars. \$7.50.

EDWIN S. GORHAM, INC., New York City:

Burial Services. Compiled by Joseph Buchanan Bernardin. \$1.50.

HARPER & BROTHERS, New York City:

Born for Victory. By Albert Buckner Coe. \$1.00.

Draw Near With Faith. By S. S. Drury. \$1.25.

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LITTLE, BROWN & COMPANY, Boston:

My Life in Architecture. By Ralph Adams Cram. Illustrated. \$3.50.

J. B. LIPPINCOTT COMPANY, Philadelphia:

The Battlefield. By Hilaire Belloc. Illustrated. \$4.00.

LONGMANS, GREEN & COMPANY, New York City:

Monsignor. By Doran Hurley. \$2.00.

Mr. Pelly's Little Home. By Ralph E. Mooney. \$2.00.

Question Marks and Exclamation Points. By Clarence Paul McClelland. \$1.50.

THE MACMILLAN COMPANY, New York City:

The Christian Faith in the Modern World. By J. Gresham Machen. \$2.00.

Greater Love. By John Rathbone Oliver. \$2.50.

The New Book of English Verse. Edited by Charles Williams. \$3.00.

The Psychology of Dealing With People. By Wendell White. \$2.50.

White Heather. By Lucille Borden. \$2.50.

The World of the New Testament. By T. R. Glover. Cheap Edition. \$1.50.

MEADOR PUBLISHING COMPANY, Boston:

Aryans in the East. By Jan M. Kasim. \$1.50.

The Cardinal's Daughter. By Nina Renna. \$2.00.

Getting the Most Out of Life. By George E. Rines. \$2.00.

A New Philosophy of Life. By William Wemmer. \$1.00.

MOREHOUSE PUBLISHING COMPANY, Milwaukee, Wis.:

A Catholic Looks at His World. By Bernard Iddings Bell. \$1.25.

The Centrality of Christ. By William Temple. \$1.00.

OXFORD UNIVERSITY PRESS, New York City:

The Book of the Mysteries of the Heavens and the Earth: And Other Works of Bakhayla Mika'el (Zosimas). Translated and edited by Sir E. A. Wallis Budge. \$2.50.

A History of Abyssinia. By A. H. M. Jones and Elizabeth Monroe. \$2.25.

The Life of Christ in the Old Italian Masters. Edited with an Introduction. By Edward Hut-ton. No. VIII of *Life and Art in Photographs*. \$2.00.

The Oxford Book of English Proverbs. Compiled by William George Smith. With Introduction and Index by Janet E. Heseltine. \$6.50.

ROUND TABLE PRESS, INC., New York City:

Christianity and Personality. By John Wright Buckham. \$2.00.

CHARLES SCRIBNER'S SONS, New York City:

As Far as I Can See. By Winifred Kirkland. \$2.00.

The Parables of the Kingdom. By C. H. Dodd. \$2.00.

The Relevance of the Church. By F. R. Barry. \$2.50.

Which Way for Our Children? By Alberta Munkres. \$2.00.

THE STRATFORD COMPANY, Boston:

The Triumph of the Passive Virtues. By Charles E. Coolidge. \$1.00.

THE TELEGRAPH PRESS, Harrisburg, Pa.:

Hitler's Wings of Death. By Otto Lehmann-Russbeldt. With an Introduction by Wickham Stead and an Appendix. \$1.50.

THE VIKING PRESS, New York City:

I Knew Them in Prison. By Mary B. Harris. \$3.00.

WORLD PEACE FOUNDATION, New York City:

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ROBERT A. CASTLEMAN, PRIEST

RICHMOND, VA.—The Rev. Robert Allen Castleman, retired, died on February 27th. He was buried from Old Falls Church, which he served for nearly twenty years, on March 1st, in the town cemetery, the Rev. W. Leigh Ribble delivering the committal, and Bishop Tucker of Virginia, and the Rev. Dr. Kensey John Hammond, now of Baltimore, Md., assisting in the service. The Masons of Kemper Lodge performed the burial rites of their order. Vestrymen of the parish were pall-bearers and a large gathering of friends was in attendance.

The Rev. Mr. Castleman was born in Harrisburg, Pa., in 1857, the son of the Rev. Robert Allen Castleman and Mary Morrison Lee Castleman. He studied at the Episcopal High School of Virginia from 1870 to 1875, the University of Virginia in 1876, and the Virginia Theological Seminary, from which he graduated in 1886. He married Fannie S. Funstein on December 8, 1886.

He was ordained deacon in 1886 and priest in 1887 by Bishop Whipple, and his first charge was Cople parish, Montrose parish, Westmoreland county, which he served from 1886 to 1891. In that year he accepted a call to Falls Church, Fairfax County, where he remained until 1895, leaving to become rector of Emmanuel Church, Belair, Md. In 1907 he became rector of Grace Church, Elk Ridge, Md., leaving in 1917 to return to Falls Church, Fairfax County, where he remained until his retirement in 1931. In 1916 and 1917 he was an examining chaplain of the diocese of Maryland.

He is survived by two sisters, Misses Ida and Virginia Castleman, and four children, Mary Lee Castleman, Roberta Castleman, Frances Craig, and R. Allen Castleman, Jr.

JAMES M. C. TAYLOR, PRIEST

LARAMIE, WYO.—The Rev. James Malcolm C. Taylor, a non-parochial and retired priest of the missionary district of Wyoming, died in the Oaks Home, Denver, Colo., March 3d, and funeral services were held in the chapel on March 4th.

The Rev. Mr. Taylor was born in Bruce, Ky., on February 13, 1888. After attending Liberty College in Glasgow of that state and Union University, Jackson, Tenn., he went to the Kansas Theological School where he graduated and was ordained deacon by Bishop Millsbaugh in 1916, and priest by Bishop Darst in 1917.

He married Lillie Nannie Long on March 11, 1911.

His first charge was St. Paul's Church, Clay Center, Kans., which he left to become curate of the Chapel of the Cross, Aurora, N. C., serving there and in other missions from 1917 to 1918. He was locum

tenens at St. Mary's Church, Madisonville, Ky., from 1918 to 1919 and priest in charge of Green county missions, Virginia, from 1919 to 1925. In that year he became city missionary at St. Louis, Mo., leaving in 1927 to take charge of Trinity Church, Monmouth, Ill., where he remained until 1929, in which year he came to Christ Church, Douglas, resigning in the same year because of ill health.

He is survived by his widow and four children, two sons and two daughters, who make their home at Fort Collins, Colo. The funeral service was conducted by Bishop Schmuck and Bishop Ingley.

CLIFFORD LANIER

MONTGOMERY, ALA.—Clifford Lanier, senior warden of St. John's Church, and for years a prominent figure in the social and civic life of Montgomery, died on March 7th, aged 65, after an illness of two weeks. He was the son of the late Clifford Anderson Lanier, a writer, who was the brother of the famous poet, Sidney Lanier.

After attending the University of the South at Sewanee, Tenn., Mr. Lanier took up the study of law at Washington and Lee University, Lexington, Va., where he was a member of the S. A. E. Fraternity, graduating in 1891 with the degree of LL.B.

On his return to Montgomery, he practised law for a number of years until becoming interested in civic affairs he accepted the appointment as private secretary to the then mayor of the city. He was also active in Masonic circles, holding the 33d degree.

For many years a communicant of St. John's Church and frequently chosen to represent the parish at conventions and

councils, he was at the time of his death a lay reader as well as senior warden.

He is survived by his widow, Mrs. Mary Seibels Ball Lanier, a son, Clifford A. Lanier, a daughter, Miss Mary Seibels Lanier, a grandson, Clifford A. Lanier, III, and a sister, Mrs. John S. Tilley, all of Montgomery.

Funeral services, conducted by Dr. Richard Wilkinson, rector of St. John's, were held on March 8th. Burial was in Oakwood Cemetery.

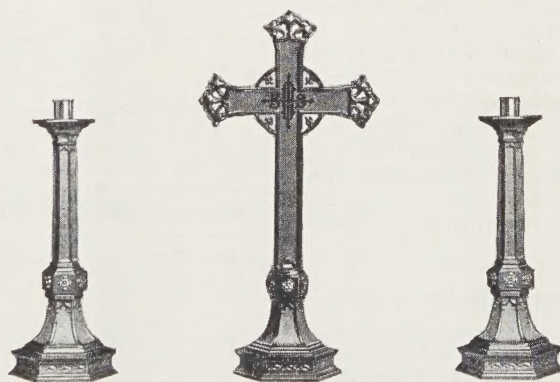
Boston City Mission Obtains

Property for Ladies' Home

BOSTON—The acquisition of real estate at the corner of Clarendon and Marborough streets, Boston, by the Episcopal City Mission marks an important event in the work of that organization. The house will be used as a Home for Aged Women and was purchased with the funds of the bequest to the Episcopal City Mission from Robert W. Morville, Jr. It is hoped that the home will be ready to fulfil its purpose by July 1st. A board of directors has been formed consisting of Mrs. Henry K. Sherrill, Mrs. Ernest J. Dennen, Mrs. Richard C. Curtis, Mrs. Stewart Burchard, Miss Rose L. Dexter, and Mrs. Dwight W. Hadley.

Chicago Organist Injured

CHICAGO—Albert J. Strohm, for more than 20 years organist and choirmaster at St. Paul's-by-the-Lake, Rogers Park, and secretary of the Chicago Choirmasters' Association, was critically injured when struck by an automobile driven by a Northwestern University student. Mr. Strohm is in the Rogers Park Hospital.



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Correspondence

Continued from page 356

and privilege and necessity of supporting the Church's missionary work plainly before a congregation. Once or twice a year a missionary may be allowed to present the needs of his own particular work, but that is all. Here in Greater Boston Bishop Sherrill made a special request of the clergy to present the need of the Boston Community Fund and our rector preached a splendid sermon; but I do not know of his making any such request in reference to the present missionary emergency and the matter has not been mentioned in the parish so far as I am aware.

I believe there are thousands who would gladly make a small additional offering toward the deficit if they knew how to do it and thousands more who would do the same if they knew of the need; but a special gift of one, two, or five dollars probably seems too little to send direct to "281" and what else can one do? I am sure conditions in many parishes are similar to those in my own, about which I consulted my rector. My parish is well-to-do and "prides itself" on paying its missionary apportionment. The annual pledges designated specifically for that purpose fall far below that apportionment and the balance is made up out of the general parish receipts. If those most interested in missions should increase their pledges substantially there would be less for the parish to make up. The parish would gain but the missionary treasury would not! I sent my small supplementary check direct to New York, but as I said above, I fear many will hesitate to do so.

After this long preamble I make my definite suggestion. Will you not publish a strong and enlightening editorial and open THE LIVING CHURCH RELIEF FUND for individual contributions? I believe Dr. Franklin is entirely right: "The people don't know. Our methods are wrong." (Miss) JOSEPHINE E. KIMBALL.

West Newton, Mass.

IT SEEMED to us that Bishop Gooden's letter, to which Miss Kimball refers, required no further editorial emphasis. THE LIVING CHURCH RELIEF FUND is open to checks made payable to THE LIVING CHURCH, marked "National Council Emergency Fund" and sent to 1801 W. Fond du Lac avenue, Milwaukee, Wis. A few such checks have been received and we should welcome one from every reader. —THE EDITOR.

"The See of Peter"

TO THE EDITOR: I have frequently seen in correspondence in English and American Church papers the phrase, "The See of Peter" referring to the Bishopric of Rome. The correspondence was not from Roman Catholic writers but represented the views of a few priests of the Anglican Communion.

It has been said that any fiction, if only repeated often enough, will ultimately be accepted as truth. Roman writers have so persistently related this legend regarding St. Peter that some Anglicans are apparently becoming convinced of its authenticity.

I have by me Littledale's *Plain Reasons Against Joining the Church of Rome*, 57th edition, page 24, paragraph headed Uncertainty as to St. Peter. Now after reading the works of such definite Anglo-Catholic Churchmen as Littledale and Little, I would like to ask who can give us any definite authority for believing (1) that St. Peter had any authority or precedence over the other Apostles,

(2) that St. Peter ever was in Rome, (3) that he was ever bishop of Rome, and (4) that his authority as head of the Church, if it can be proved that he had any such authority, was handed on to the next bishop of Rome, and not to the next bishop in seniority.

Just at what date in history did the whole Catholic Church, including of course the Eastern Church, concede the supremacy of the Roman bishop? The late Bishops Gore and Grafton were profound scholars and Catholic Churchmen, and their writings are much at variance with the Petrine claims. Writing as a layman and an amateur in theology I do not know what evidence has been unearthed to support these contentions regarding the so-called "See of Peter."

FREDERICK J. TIGHE.

Carleton Place, Canada.

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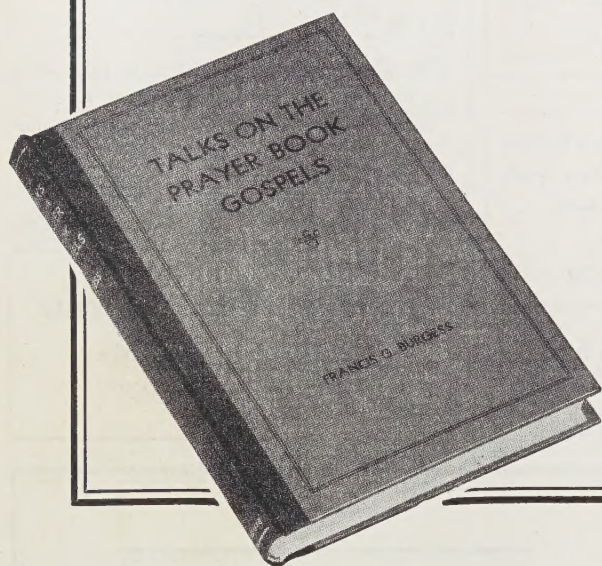
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